

In the name of Allah the most Merciful the most Compassionate
Blessings and Darood be upon our most beloved Prophet and messenger Hazrat
Muhammad Mustwafa (ﷺ)

Majlis Or Halaqah
Its Permissibility Under Different Perspectives

(Proof From Qur'an And Hadith)

By

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Dedicated To

Our Nabi and Rasoul Muhammad (ﷺ)

And my Peer Murshid

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One of the debating topics relevant to be studied in the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah is the acceptance of any kind of gathering as long as it is in the path and remembrance of Allah, His Prophet (صلي الله عليه وسلم) (s.a.w) and anything in His Religion. This little work is meant for anyone desiring proof of advocating Majlis for different purposes.

Meaning Of Majlis / Halaqah

The word Majlis (مَجْلِسٌ) comes from the word and verb (جَلَسَ) having the meaning of:

1. To sit down
2. To sit
3. To take a seat

As such the word (مَجْلِسٌ) means:

1. A sitting place
2. Council meeting
3. Social gathering
4. Broadly speaking it is an assembly or a company, gathering of men sitting together where there can be an oration, discussion, discourse or an exhortation.

The word (مَجْلِسٌ) plural of (مَجْلِسٌ) has been used in the Qur’an as follows in Surah 58 Verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انْشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

O you who believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.

In the above verse it is clear that Allah has attested the presence and conduct of many gatherings (مَجْلِسٌ) within the time and by the prophet (صلي الله عليه وسلم).

The word (حَلَقَةٌ) Halaqah or (حَلَقَة) Halqah is from the word and verb (حَلَقَ) (يَحْلِقُ) and (تَحَلَّقَ) (يَتَحَلَّقُ) meaning:

1. To circle in the air
2. To round
3. To make round
4. To surround
5. To encircle
6. To form a circle
7. To sit in a circle
8. To gather in a circle

Thus the word (حَلَقَةٌ) or (حَلَقَة) means:

1. Circle of people
2. Group of students studying under a teacher

Thus it has practically the same meaning and implication of Majlis. The fact that the Wahabi, Salafis or Tawheed use the word Halaqah and most of Ahlus Sunnah Wal Jama'ah use the word Majlis does not mean that Majlis does not exist. As we have seen, the word Majaalis is used in the Qur'an.

**2 Kinds Of Majlis / Halaqah:
Halaqat ul 'ilm And Halaqat udh Dhikr**

Sunan Ibn Majah » The Book of the Sunnah » Hadith

كتاب المقدمة

It was narrated that Hazrat 'Abdullah bin 'Amr (رضي الله عنه) said:

"The Messenger of Allah (ﷺ) came out of one of his apartments one day and entered the mosque, where he saw two circles, one of the two reciting Qur'an and supplicating to Allah, and the other learning and teaching. The Prophet (ﷺ) said: 'Both of them are good. These people are reciting the Qur'an and supplicating to Allah, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them."

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ، حَدَّثَنَا دَاوُدُ بْنُ الزُّرْقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ خَرَجَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ فَدَخَلَ الْمَسْجِدَ فَإِذَا هُوَ بِحَلْقَتَيْنِ إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ وَالْأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ فَقَالَ النَّبِيُّ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " كُلُّ عَلَى خَيْرٍ هَؤُلَاءِ يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ وَهَؤُلَاءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ وَإِنَّمَا بُعِثْتُ مُعَلِّمًا ". فَجَلَسَ مَعَهُمْ .

English reference Ibn Majah : Vol. 1, Book 1, Hadith 229

Arabic reference : Book 1, Hadith 234

Points to be noted:

1. It is said that the prophet (ﷺ) saw 2 groups, circles (halaqah or Majlis) in the mosque (فَدَخَلَ الْمَسْجِدَ فَإِذَا هُوَ بِحَلْقَتَيْنِ)
2. One group was reading the Qur'an and supplicating Allah (إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ)
3. The other group was engaged in teaching and learning (وَالْأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ)
4. The prophet approved of both of them (كُلُّ عَلَى خَيْرٍ)
5. He participated in the teaching and learning group (وَإِنَّمَا بُعِثْتُ مُعَلِّمًا " . فَجَلَسَ مَعَهُمْ)
6. This indicates that:
 - a) A Majlis / Halaqah of Tilaawat can be conducted in a Mosque
 - b) A Majlis / Halaqah of Du'a can be conducted in a Mosque
 - c) A Majlis / Halaqah of Teaching can be conducted in a Mosque
 - d) A Majlis / Halaqah of Learning can be conducted in a Mosque
 - e) It is sunnah to join a Majlis / Halaqah

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OF TILAAWAT, DU'A, TEACHING, LEARNING AND TO SIT WITHIN WHEN THE SWAHAABAH (رضي الله عنهم) DID IT AND THE PROPHET (صلى الله عليه وسلم) PARTICIPATED IN IT ???

What Does Allah Say On Majlis / Halaqah ?

Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Hazrat Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

“Allah, the Most High said: ‘I am as My slave thinks of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm’s length, and if he comes to Me by a forearm’s length, I draw nearer to him by an arm’s length. And if he comes to Me walking, I come to him quickly.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً " .

Reference : Jami` at-Tirmidhi 3603

In-book reference : Book 48, Hadith 234

Other References:

Swahih al-Bukhari 7405 (Book 97, Hadith 34)

Swahih Muslim 2675 a (Book 48, Hadith 1)

Swahih Muslim 2675 g (Book 48, Hadith 28)

Hadith Qudsiy No. 15

Sunan Ibn Majah 3822 (Book 33, Hadith 167)

Points to be noted:

1. It is a Swahih Hadith graded by Darussalam

2. It is a Muttafaq ‘Alaih hadith (narrated both in Swahih Al Bukhariy and Swahih Muslim)
3. It is said that if someone remembers Allah in a gathering, He (Allah) will remember him (the person) in a gathering better than that (وَإِنْ ذَكَرْتَنِي فِي مَجْلِسٍ ذَكَرْتُهُ فِي مَجْلِسٍ خَيْرٍ مِنْهُمْ)
4. This indicates that:
 - a) It is a praiseworthy act and command of Allah to remember Him
 - b) It is good to remember Allah in oneself
 - c) But it is praise worthier to remember Allah in a Majlis / Halaqah
 - d) It is a promise that Allah will remember the person in a better gathering Majlis / Halaqah
5. As such, making Dhikr of Allah in Jama’ah / Majlis / Halaqah is more rewardable

QUESTION:

IS IT THUS BID’AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OF DHIKR FOR ALLAH WHEN ALLAH HIMSELF IS MAKING THE PRAISE OF THOSE DOING HIS PRAISE IN A MAJLIS / HALAQAH ???

What Did The Prophet (ﷺ) Say On Such Majlis / Halaqah ?

Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Hazrat Anas bin Malik (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said:

“When you pass by the gardens of Paradise, then indulge freely.” They said: “And what are the gardens of Paradise?” He said: “The circles of remembrance.”

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتِ الْبُتَانِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا ". قَالَ وَمَا رِيَاضُ الْجَنَّةِ قَالَ " حِلَقُ الذِّكْرِ ".

Reference : Jami` at-Tirmidhi 3510

In-book reference : Book 48, Hadith 141

Other References:

Jami` at-Tirmidhi 3509 (Book 48, Hadith 140)

Points to be noted:

1. It is said that the prophet (ﷺ) advised us to indulge freely, to join and engage freely in the gardens of paradise (إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا)
2. The Swahaabah (رضي الله عنهم) asked about the gardens of Paradise (وَمَا رِيَاضُ الْجَنَّةِ)
3. The prophet (ﷺ) answered that they were the circles of remembrance (حُلُقُ الدِّكْرِ)
4. This means that:
 - a) It is an order from the prophet (ﷺ) to join Majlis / Halaqah
 - b) It is an order to join and indulge freely in a Majlis / Halaqah
 - c) It was the prophet (ﷺ) who named Majlis / Halaqah of Dhikr as gardens of Paradise.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OF DHIKR WHEN THE PROPHET ORDERED US TO JOIN AND INDULGE FREELY (PARTICIPATE) IN MAJLIS / HALAQAH DOING DHIKR OF ALLAH KNOWN AS GARDENS OF PARADISE ???

What Do Allah And His Angels Say On Such Majlis / Halaqah ?

Swahih Muslim » The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness » Hadith

كتاب الذكر والدعاء والتوبة والاستغفار

Hazrat Abu Huraira (رضي الله عنه) reported Allah's Apostle (ﷺ) as saying Allah has mobile (squad) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go

upward to the heaven and Allah, the Exalted and Glorious, asks them although He is best informed about them:

Where have you come from? They say: We come from Thine servants upon the earth who had been glorifying Thee (reciting Subhan Allah), uttering Thine Greatness (saying Allah o-Akbar) and uttering Thine Oneness (La ilaha ill Allah) and praising Thee (uttering al-Hamdu Lillah) and begging of Thee. He would say: What do they beg of Me? They would say: They beg of Thee the Paradise of Thine. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see Mine Paradise? They (the angels) said: They seek Thine protection. He (the Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Thee forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ، حَدَّثَنَا بِهِزٌ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا سُهِيلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَخَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ - قَالَ - فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَئِنَّ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُحَمِّدُونَكَ وَيَسْأَلُونَكَ . قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتِكَ . قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لَا أَيْ رَبِّ . قَالَ فَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ . قَالَ وَمِمَّ يَسْتَجِيرُونِي قَالُوا مِنْ نَارِكَ يَا رَبِّ . قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لَا . قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ - قَالَ - فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا - قَالَ - فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ " .

Reference : Swahih Muslim 2689

In-book reference : Book 48, Hadith 35

Other References:

Sahih al-Bukhari 6408 (Book 80, Hadith 103)

Hadith Qudsiy No. 14

Points to be noted:

1. It is a Hadith Qudsiy
2. It is a Muttafaq ‘Alaih Hadith
3. It is a Swahih Hadith
4. It is clear that there are angels witnessing any Majlis / Halaqah of Dhikr (إِنَّ لِلَّهِ تَبَارَكَ)
(وَتَعَالَى مَلَائِكَتُهُ سَيَّارَةً فَضْلاً يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ)
5. What did the angels do when they found such Majlis / Halaqah ? They sat in it and cover the people with their wings (فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ)
(بَعْضًا بِأُجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا)
6. What did happen when the Majlis / Halaqah is over ? The angels returned reporting what they witnessed to Allah. (فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ)
7. Then they narrated what the people in the Majlis / Halaqah did such as:
 - a) Thine servants upon the earth who had been glorifying Thee (reciting Subhan Allah) (يُسَبِّحُونَكَ)
 - b) Uttering Thine Greatness (saying Allah o-Akbar) (وَيُكَبِّرُونَكَ)
 - c) Uttering Your Oneness (La ilaha ill Allah) (وَيُؤَيِّلُونَكَ)
 - d) Praising You (uttering al-Hamdu Lillah) (وَيَحْمَدُونَكَ)
 - e) Begging of You (وَيَسْأَلُونَكَ)
 - f) They beg of You the Paradise of Yours (يَسْأَلُونَكَ جَنَّاتِكَ)
 - g) They seek Your protection from the Hell-Fire (مِنْ نَارِكَ) (وَيَسْتَجِيرُونَكَ)

- h) They ask Your forgiveness (وَيَسْتَغْفِرُونَكَ)
8. What did Allah say as such? He mentioned the following:
- a) I grant pardon to them (قَدْ غَفَرْتُ لَهُمْ)
 - b) And confer upon them what they ask for (فَأَعْطَيْتُهُمْ مَا سَأَلُوا)
 - c) And grant them protection against which they seek protection (وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا)
9. What did Allah say for the one who participated in such Majlis / Halaqah ?
- a) I also grant him pardon (وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ)
 - b) For they are a people the seat-fellows of whom are in no way unfortunate (لَا يَشْقَى بِهِمْ جَلِيسُهُمْ)
10. This means that:
- a) It is appreciated by Allah to conduct a Majlis
 - b) It is appreciated by Allah to say (سُبْحَانَ اللَّهِ)
 - c) It is appreciated by Allah to say (اللَّهُ أَكْثَرُ)
 - d) It is appreciated by Allah to say (لَا إِلَهَ إِلَّا اللَّهُ)
 - e) It is appreciated by Allah to say (الْحَمْدُ لِلَّهِ)
 - f) It is appreciated by Allah to ask du'a
 - g) It is appreciated by Allah to ask Jannah
 - h) It is appreciated by Allah to ask protection against Jahannam
 - i) Allah forgave them
 - j) Allah gave them what they asked

k) Allah protected them from what they ask protection

l) Anyone participating will be benefitted

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH RECITING TASBEEH, TAKBIR, TAHLEEL, TAHMEED, DU'A FOR JANNAH AND DU'A FOR PROTECTION AGAINST JAHANNAM AND JOINING SUCH MAJLIS / HALAQAH WHEN ALLAH AND HIS ANGELS APPROVE OF SUCH GATHERING ???

How To Conduct In A Majlis / Halaqah ?

Al-Adab Al-Mufrad » Greetings » Hadith

كتاب السلام

Hazrat Abu Huraira (رضي الله عنه) reported that the Prophet (صلي الله عليه وسلم) said, "When a man comes to a gathering, he should give the greeting. When he sits down and then thinks that he should leave before the gathering has broken up, he should give the greeting. Neither is more of a duty than the other."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجَلَانَ قَالَ: أَخْبَرَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا جَاءَ الرَّجُلُ الْمَجْلِسَ فَلْيُسَلِّمْ، فَإِنْ جَلَسَ ثُمَّ بَدَا لَهُ أَنْ يَقُومَ قَبْلَ أَنْ يَتَفَرَّقَ الْمَجْلِسُ فَلْيُسَلِّمْ، فَإِنَّ الْأَوَّلَى لَيْسَتْ بِأَحَقَّ مِنَ الْآخِرَى.

Reference : Al-Adab Al-Mufrad 1008

In-book reference : Book 42, Hadith 45

Other references:

Al-Adab Al-Mufrad Hadith 986

Al-Adab Al-Mufrad Hadith 1007

Jami` at-Tirmidhi 2706 (Book 42, Hadith 19)

Sunan Abi Dawud 5208 (Book 43, Hadith 436)

Points to be noted:

1. This is a Swahih Hadith
2. It is considered as Swahih by Albani Guru of Wahabi sect.

3. It is considered Hasan by Wahabi Organisation Darussalam
4. It is clear in that hadith that the Prophet (صلي الله عليه وسلم) encouraged and advised us to greet those present in a gathering when we step in a Majlis. It is said (إِذَا جَاءَ الرَّجُلُ) (المَجْلِسَ فَلْيُسَلِّمْ) (When a man comes to a gathering, he should give the greeting).
5. It is also advised to give the Salaam when leaving the group (فَإِنْ جَلَسَ ثُمَّ بَدَأَ لَهُ أَنْ) (يَقُومَ قَبْلَ أَنْ يَتَفَرَّقَ الْمَجْلِسُ فَلْيُسَلِّمْ) (When he sits down and then thinks that he should leave before the gathering has broken up, he should give the greeting).
6. This has direct implications that:
 - a) We are advised to attend Majlis / gathering and to greet
 - b) We are advised to sit in the Majlis that is to participate
 - c) We are also advised to greet before leaving the Majlis.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH WHEN THE PROPHET (رضي الله عنهم) ADVISED HIS SWAHAABAH (صلي الله عليه وسلم) HOW TO BEHAVE IN IT ???

Instances Of Majlis / Halaqah From Allah

There are several instances where there were gathering / Majlis / Halaqah between Allah, the prophet (صلي الله عليه وسلم), others prophets (عليهم السلام), angels and mankind. The following will elaborate on them.

First Kind Of Majlis: The Majlis Between Allah And All Souls

Allah says in the Qur'an (7: 172):

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And (remember) when your Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yes, verily. We testify. (That was) lest you should say at the Day of Resurrection: Lo! of this we were unaware

Points to be noted:

1. According to Hazrat ‘Abdullah Ibn Abbas (رضي الله عنه) in his Tafsir Al Miqbas he said that (أَخَذَ رَبُّكَ) means (يا محمد يوم الميثاق) that is ‘Oh Muhammad on the Day of the Covenant’. The day of covenant is the day when we swore our allegiance to Allah as Allah indicates in the same verse.
2. Allah said in the Qur’an and questioned us (أَلَسْتُ بِرَبِّكُمْ) (Am I not your Lord?) and we reply (بَلَىٰ شَهِدْنَا) (Yes verily we testify) and this means according to Tafsir Al Miqbas (علمنا وأقرنا بأنك ربنا) (we know and acknowledge that You are our Lord)
3. This means that there was a meeting of Allah with all the souls before being sent on earth. We all accepted that Allah was and is our Lord.
4. And according to Hazrat ‘Abdullah Ibn Abbas (رضي الله عنه) Allah said (فَقَالَ اللَّهُ) (Allah then said to the angels: be witnesses over them; and He said to them ‘let you be witnesses over one another’)
5. This indicates that in that meeting there were:
 - a) Allah
 - b) All souls
 - c) All angels.
6. Then Allah explained why He took angels as witnesses by saying (أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ) (لَئِنْ كُنَّا عَنْ هَذَا غَافِلِينَ) (lest you should say at the Day of Resurrection: Lo! of this we were unaware) as Allah knows the mentality of human beings.
7. As such according to that verse and Tafsir Al Miqbas, the Majlis comprised of the following ingredients:
 - a) Our Lord, Allah (from the word رَبُّ)
 - b) Our Prophet Muhammad (ﷺ) (denoted by the suffix ك)
 - c) All souls (denoted by the phrase مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتُهُمْ)
 - d) Questions from Allah indicating questioning (أَلَسْتُ بِرَبِّكُمْ)
 - e) Answer from the souls indicating response and affirmation (بَلَىٰ شَهِدْنَا)
 - f) Warnings given to the souls by Allah to keep promises (أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ELABORATING ON ALLAH, HIS PROPHET (صلى الله عليه وسلم), MANKIND AND ADVICES WHEN ALLAH DID IT WITH ALL SOULS AND ANGELS ???

Second Kind Of Majlis: The Majlis Between Allah And Angels

Allah said in the Qur'an (2: 30):

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: will You place therein one who will do harm therein and will shed blood, while we, we hymn Your praise and sanctify You? He said: Surely I know that which you know not.

Points to be noted:

1. There was a Majlis / gathering between Allah and the angels
2. Allah announced to them that He will create a vicegerent on earth (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً). This is an announcement of Allah to the recipients, that is the Angels.
3. Allah announced His plan with the main topic Mankind as vicegerent (خَلِيفَةً)
4. Then the angels asked (أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ) 'will You place therein one who will do harm therein and will shed blood'. This denotes a question from the recipients.
5. The angels affirmed (وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ) 'we hymn Your praise and sanctify You'. This indicates the praise of Allah by Angels and their worshipping Him.
6. Then Allah replied (إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ) 'Surely I know that which you know not'. This indicates the superiority of Allah over the Angels.
7. In fact this Majlis between Allah and His Angels included the following ingredients:
 - a) Message from Allah to Angels
 - b) The topic being Mankind
 - c) Question from Angels to Allah
 - d) Testimonial of Praise from Angels
 - e) Affirmation of superiority of Allah over Angels

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ELABORATING ON ALLAH, MANKIND, QUESTIONS AND ANSWERS, AND SUPERIORITY OF ALLAH WHEN ALLAH DID IT WITH HIS ANGELS ???

Third Kind Of Majlis:

The Majlis Between Allah, Angels, Hazrat Adam (عليه السلام) And Iblis

Allah says in the Qur'an (2: 33 - 34)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمُوتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you hide.

34. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis He demurred through pride, and so became a disbeliever.

Points to be noted:

1. After the creation of Hazrat Adam (عليه السلام), there was a Majlis / meeting where Allah gathered the Angels, Hazrat Adam (عليه السلام) and Iblis.
2. Allah wanted Hazrat Adam (عليه السلام) to inform the angels on the knowledge Allah gave him (أَنْبِئْهُمْ بِأَسْمَائِهِمْ) (عليه السلام)
3. Hazrat Adam (عليه السلام) taught the angels (أَنْبَأَهُمْ بِأَسْمَائِهِمْ)
4. Allah expounded that He has knowledge of the secrets of the heavens and the earth and He knows what they disclose and what they hide (إِنِّي أَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ) (وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ)
5. Allah thus ordered the angels to prostrate before Hazrat Adam (عليه السلام) (اسْجُدُوا لِآدَمَ)
6. All of the angels prostrated except Iblis (فَسَجَدُوا إِلَّا إِبْلِيسَ)
7. Iblis has his own characteristics (أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ)
8. In this Majlis there are ingredients as follows:

- a) The order of Allah to teach
- b) The teaching of Hazrat Adam (عليه السلام)
- c) The learning of the Angels
- d) The superiority of knowledge of Allah over all of us
- e) The knowledge of what is obvious and what is hidden
- f) The sajdah of respect towards the prophet Adam (عليه السلام)
- g) The obedience of the angels
- h) The refusal and pride of Iblis
- i) The warning and attribution of unbelief to Iblis

QUESTION:

IS IT THUS BID' AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ELABORATING ON THE ORDER OF ALLAH, THE TEACHINGS OF PROPHETS, THE TEACHING AND LEARNING PROCESS, THE SUPERIORITY OF ALLAH, HIS KNOWLEDGE, RESPECT FOR PROPHETS, OBEDIENCE OF ANGELS, CHARACTERISTICS OF IBLIS AND WARNINGS WHEN ALLAH DID IT WITH HIS ANGELS, HAZRAT ADAM (عليه السلام) AND IBLIS ???

Instances Of Majlis / Halaqah From Past Prophets And The Prophet Muhammad (ﷺ)

There are so many instances where prophets (عليهم السلام) conducted so many Majaalis (plural of Majlis) and Halaq / Halaqaat (plural of Halaqah).

Fourth Kind Of Majlis: The Majlis Between Past Prophets (عليهم السلام) And Their People

Example No. 1

It is also said in the Qur'an concerning Hazrat Sulaiman (as) in Surah 27 verse 38:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

He said: O assembly (chiefs)! Which of you will bring me her throne before they come unto me, surrendering?

Points to be noted:

1. Hazrat Sulaiman (عليه السلام) assembled Jinn and human Beings and set the above question (check verse 39 and 40)
2. This indicates that Hazrat Sulaiman (عليه السلام) conducted a Majlis to know who would bring the throne of Bilqis.

Example No. 2

Allah says in Surah 7 Verse 59 concerning Hazrat Nuh (عليه السلام):

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ

We sent Noah unto his people, and he said: O my people! Serve Allah. You have no other God save Him. Lo! I fear for you the retribution of an Awful Day.

Points to be noted:

1. Allah sent Hazrat Nuh (عليه السلام) to admonish them
2. He gathered his people and preached them about Islam but they rejected (See verses after 59)

Other Examples In Form Of Admonishment and Spreading Of Islam In Majaalis:

- a) Prophet Hud (عليه السلام) in surah 11 verse 50 -57
- b) Prophet Salih (عليه السلام) in surah 11 verse 62, surah 27 verse 45 – 53
- c) Prophet Ibrahim (عليه السلام) in surah 22 verse 16 – 23
- d) Prophet Lut (عليه السلام) in surah 26 verse 160 – 171
- e) Prophet Shu'aib (عليه السلام) in surah 7 verse 85 – 93
- f) Prophet Musa (عليه السلام) in surah 20 verse 58 – 76, surah 2 verse 67 – 74
- g) Prophet Shammil (عليه السلام) in surah 2 verse 246 – 250
- h) Prophet Isa (عليه السلام) in surah 5 verse 112 – 116

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ON SPREADING ISLAM, ADVOCATING PEOPLE, REMINDING PEOPLE OF ALLAH, SENSITISING PEOPLE ON THE DAY OF JUDGEMENT, ELABORATING ON THE ORDER OF ALLAH AND MANY OTHER TOPICS WHEN ALL PROPHETS (عليهم السلام) DID IT TOWARDS THEIR PEOPLE ???

Fifth Kind Of Majlis:

The First Public Majlis Of Our Nabi (صلي الله عليه وسلم) On Mount Safa

Swahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) »
Hadith

كتاب التفسير

Hazrat Ibn `Abbas (رضي الله عنه):

One day the Prophet (ﷺ) ascended Safa Mountain and said, "Oh Swabaahah!" All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?" So Allah revealed: 'Perish the hands of Abu Lahab!...' (111.1)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ " يَا صَبَاحَاهُ " فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ قَالُوا مَا لَكَ قَالَ " أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي " . قَالُوا بَلَى . قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ " . فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَأَنْزَلَ اللَّهُ {تَبَّتْ يَدَا أَبِي لَهَبٍ}.

Bukhariy Shareef : Vol. 6, Book 60, Hadith 325

Arabic reference : Book 65, Hadith 4849

Other References:

Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293 (Book 65, Hadith 4817)

Swahih Al Bukhariy Vol. 6, Book 60, Hadith 495 (Book 65, Hadith 5023)

Swahih Al Bukhariy Vol. 6, Book 60, Hadith 496 (Book 65, Hadith 5024)

Swahih Al Bukhariy Vol. 6, Book 60, Hadith 497 (Book 65, Hadith 5025)

Swahih Muslim 208 a (Book 1, Hadith 416)

Swahih Muslim b (Book 1, Hadith 417)

Tirmidhi Vol. 6, Book 44, Hadith 3363 (Book 47, Hadith 3689)

Points to be noted:

1. It is a Swahih Hadith graded by Darussalam Wahabi organisation
2. It is a Muttafaq 'Alaih hadith
3. It is obvious that there are many lessons to be derived from this hadith as follows:
 - a) The Prophet (ﷺ) called upon the people of Makkah that is the Quraish (" يَا صَبَاحَاهُ ")
 - b) The Prophet (ﷺ) choose a place to talk to the people (صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّفَا)

- c) He gathered the people in a Majlis at the mount Safa (فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ)
- d) The people wanted to know the reason for this Majlis (قَالُوا مَا لَكَ)
- e) The Prophet (صلي الله عليه وسلم) wanted the people to reflect and ponder on his words (أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ)
- f) The Prophet (صلي الله عليه وسلم) admonished them on the state of being truthful (أَمَّا كُنْتُمْ تُصَدِّقُونِي)
- g) The Prophet (صلي الله عليه وسلم) wanted to create an atmosphere of truthfulness and trustworthiness with the Quraish (قَالُوا بَلَى)
- h) The Prophet (صلي الله عليه وسلم) warned the Quraish (فَإِنِّي نَذِيرٌ لَّكُمْ)
- i) The Prophet (صلي الله عليه وسلم) made them think on (remember) the punishment of Allah (عَذَابٍ شَدِيدٍ)
- j) People (some) will never be satisfied with the spreading of Islam (أَلَيْهَذَا جَمَعْتَنَّا)
- k) As such Abu Lahab (tried to) cursed the Prophet (صلي الله عليه وسلم) (فَقَالَ أَبُو لَهَبٍ تَبًا لَكَ)
- l) But Allah is the One who decides (فَأَنْزَلَ اللَّهُ {تَبَّتْ يَدَا أَبِي لَهَبٍ})

4. The following can be deduced then:

- a) It is the sunnah of the Prophet (صلي الله عليه وسلم) to call people to spread Islam.
- b) It is the sunnah of the Prophet (صلي الله عليه وسلم) to depict a place to spread Islam.
- c) It is the sunnah of the Prophet (صلي الله عليه وسلم) to create a Majlis, a gathering place.
- d) It is the sunnah of the Prophet (صلي الله عليه وسلم) to make people ponder and reflect on our state in a Majlis.
- e) It is the sunnah of the Prophet (صلي الله عليه وسلم) to admonish the people in a Majlis.

- f) It is the sunnah of the Prophet (صلي الله عليه وسلم) to warn people on the punishment of Allah in a Majlis.
- g) It is the sunnah of the Prophet (صلي الله عليه وسلم) to persevere in his mission.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN THE OPEN AT THE FOOT OF A MOUNT WHEN THE PROPHET (صلي الله عليه وسلم) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

**Sixth Kind Of Majlis:
The Private Majlis Of Our Nabi (صلي الله عليه وسلم)**

After Allah has bestowed revelations (wahy) upon the prophet there have been a few places in history where the prophet conducted his gathering (Majlis). Among them the following can be listed:

1. The house of Hazrat Faatima bint Khattab (رضي الله عنها): It was the first place of meeting in Makkah. The first teacher was Hazrat Khabbab ibn Aratt (رضي الله عنه)
2. The house of Al Arqam: "Arqam" or Aboo Abdullah Arqam bin Abi al-Arqam (رضي الله عنه), was an early convert to Islam during the first three years of Prophet Muhammad's (صلي الله عليه وسلم) prophethood in Makkah. He had allowed for his house to be used for the learning and propagation of Islam. It was at that place where Hazrat 'Umar (رضي الله عنه) converted to Islam.
3. The den of Abu Twalib: For 3 years and 6 months due to a social boycott the prophet (صلي الله عليه وسلم) gathered his followers in the glen of Abu Twalib and secretly spread Islam.

References Among Others:

Ibn Hisham, Sirah (Vol 1)
Ibni Sa'd, Tabaqat (Vol 3)
Shami, Subul (Vol 2)
Isfahani, Al Ma'rifah (Vol 2)
Ibn Kathir, Al Bidayah wan Nihayah (Vol 3)
Suhayli, Rawd ul Unf (Vol 1)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OR MANY MAJAALIS IN ONE'S OWN HOUSE OR A FRIEND'S HOUSE WHEN THE PROPHET (صلي الله عليه وسلم) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Majlis In The House Of Hazrat Swafiyah bint Huyayy (رضي الله عنها), The Wife Of The Prophet (صلى الله عليه وسلم)

Under the verse 11 of Surah 58, Hazrat ‘Abdullah Ibn Abbas (رضي الله عنه) explained the following:

Explanation (Tafsir)	Verse
إذا قال لكم النبي عليه الصلاة والسلام	يَأْيُهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ
توسعوا	تَفَسَّحُوا
وسعوا	فِي الْمَجَالِسِ فَافْسَحُوا
يوسع الله	يَفْسَحِ اللَّهُ
في الآخرة في الجنة نزلت هذه الآية في شأن ثابت بن قيس بن شماس وقصته في سورة الحجرات ويقال نزلت في نفر من أهل بدر منهم ثابت بن قيس بن شماس جاؤوا إلى النبي صلى الله عليه وسلم وكان النبي جالساً في صفة صفية يوم الجمعة فلم يجدوا مكاناً يجلسون فيه فقاموا على رأس المجلس فقال النبي صلى الله عليه وسلم لمن لم يكن من أهل بدر يا فلان قم ويا فلان قم من مكانك ليجلس فيه من كان من أهل بدر وكان النبي صلى الله عليه وسلم يكرم أهل بدر فعرف النبي صلى الله عليه وسلم الكراهية لمن أقامه من المجلس فأنزل الله فيهم هذه الآية	لَكُمْ
ارتفعوا في الصلاة و الجهاد والذكر	وَإِذَا قِيلَ آنشُرُوا
فارتفعوا	فَآنشُرُوا
في السرو العلانية في الدرجات	يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
أعطوا العلم مع الإيمان	وَالَّذِينَ أُوتُوا الْعِلْمَ
فضائل في الجنة فوق درجات الذين أوتوا الإيمان بغير	دَرَجَاتٍ

علم، إذ المؤمن العالم أفضل من المؤمن الذي ليس بعالم	
من الخير والشر	وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

جاؤوا إلى النبي صلى الله عليه وسلم وكان النبي جالساً في (It is said in his explanation that) صفة صفية يوم الجمعة فلم يجدوا مكاناً يجلسون فيه فقاموا على رأس المجلس فقال النبي صلى الله عليه وسلم لمن لم يكن من أهل بدر يا فلان قم ويا فلان قم من مكانك ليجلس فيه صلى (عليه وسلم) and the prophet (صلي الله عليه وسلم) (These people) went to the Prophet (صلي الله عليه وسلم) was sitting / staying in the apartment of Hazrat Swafiyyah (رضي الله عنها) on a Friday. When they could not find a place where to sit, they stood at the beginning of the assembly. So the Prophet (صلي الله عليه وسلم) addressed some people who were not among the people of Badr: Oh so-and-so stand up and oh so-and-so stand from your place allowing those who took part in the Battle of Badr.

There is a clear indication that there was a Majlis in the house of Hazrat Swafiyyah (رضي الله) (صلي الله عليه وسلم), the wife of the prophet (صلي الله عليه وسلم).

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN ONE'S OWN HOUSE WHEN THE PROPHET (صلي الله عليه وسلم) DID IT ???

Seventh Kind Of Majlis: The Open Majlis Of Our Nabi (صلي الله عليه وسلم) Through The Pledges Of 'Aqabah

Swahih al-Bukhari » Book of Merits of the Helpers in Madinah (Ansaar) » Hadith

كِتَابُ مَنَاقِبِ الْأَنْصَارِ

Hazrat 'Ubada bin As Samit (رضي الله عنه):

I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger (صلي الله عليه وسلم). We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise if we did the above sins, then if we committed one of the above sins, Allah will give His Judgment concerning it.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. رَضِيَ اللَّهُ عَنْهُ. أَنَّهُ قَالَ إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم. وَقَالَ بَايَعْنَاهُ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِيَ، وَلَا نَقْتُلَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ، وَلَا نَنْتَهَبَ، وَلَا نَعْصِيَ بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ
ذَلِكَ إِلَى اللَّهِ.

Reference : Swahih al-Bukhari 3893

In-book reference : Book 63, Hadith 119

Other References:

Swahih al-Bukhari 3889 (Book 63, Hadith 115)
Swahih al-Bukhari 3890 (Book 63, Hadith 116)
Swahih al-Bukhari 3891 (Book 63, Hadith 117)
Swahih al-Bukhari 3892 (Book 63, Hadith 118)
Swahih al-Bukhari 6873 (Book 87, Hadith 12)
Swahih Muslim 1709 a (Book 29, Hadith 64)
Swahih Muslim 1709 b (Book 29, Hadith 65)
Swahih Muslim 1709 c (Book 29, Hadith 66)
Swahih Muslim 1709 d (Book 29, Hadith 67)
Sunan an-Nasa'i 4166 (Book 39, Hadith 18)

Points to be noted:

1. It is a Swahih Hadith also viewed as such by Wahabi Guru Shaikh Albani
2. It is a Muttafaq 'Alaih Hadith
3. It is said that (إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger (ﷺ).
4. The pledge of 'Aqabah was at a place named 'Aqabah. That pledge was done in the open desert on the rocks of 'Aqabah.
5. It is also said that in that pledge there are many promises that the people of Madina took under the prophet (ﷺ) as stated in the hadith.
6. This means that:
 - a) It is the sunnah of the prophet (ﷺ) to agree for a gathering (Majlis) with a group of Swahaba in the open.
 - b) It is the sunnah of the prophet (ﷺ) to spread Islam on the rocks (of 'Aqabah)
 - c) It is the sunnah of the prophet (ﷺ) to admonish the Muslims in the open

- d) It is the sunnah of the prophet (ﷺ) to make Muslims take allegiance in the open.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OR MANY MAJAALIS IN THE OPEN AIR WHEN THE PROPHET (ﷺ) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Eighth Kind Of Majlis:
The Street Majlis Of The Swahaabah (رضي الله عنهم) Through The Advices Of Our Nabi (ﷺ)

Al-Adab Al-Mufrad » Book of Gatherings » Hadith

كِتَابُ الْمَجَالِسِ

Hazrat Abu Huraira (رضي الله عنه) reported that the Prophet (ﷺ) forbade gatherings in the road. They said, "Messenger of Allah, it is hard for us to sit in our houses." He said, "If you must sit there, then fulfil the rights of the gathering." They asked, "What is their right, Messenger of Allah?" He replied, "Guiding anyone who asks for directions, returning the greeting, lowering the eye, commanding the correct and forbidding the bad."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمَجَالِسِ بِالصُّعُدَاتِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، لَيْشَقُّ عَلَيْنَا الْجُلُوسُ فِي بُيُوتِنَا؟ قَالَ: فَإِنْ جَلَسْتُمْ فَأَعْطُوا الْمَجَالِسَ حَقَّهَا، قَالُوا: وَمَا حَقُّهَا يَا رَسُولَ اللَّهِ؟ قَالَ: إِذْ لَالُ السَّائِلِ، وَرَدُّ السَّلَامِ، وَغَضُّ الْأَبْصَارِ، وَ الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ.

Reference : Al-Adab Al-Mufrad 1149

In-book reference : Book 46, Hadith 14

Other References:

Swahih al-Bukhari 2465 (Book 46, Hadith 26)
 Swahih al-Bukhari 6229 (Book 79, Hadith 3)
 Swahih Muslim 2121 a (Book 37, Hadith 173)
 Swahih Muslim 2121 b (Book 37, Hadith 174)
 Swahih Muslim 2161 (Book 39, Hadith 2)
 Swahih Muslim 2161 c (Book 39, Hadith 3)
 Swahih Muslim 2161 d (Book 39, Hadith 4)

Points to be noted

1. It is a Swahih Hadith confirmed by Wahabi Guru Albani
2. It is a Muttafaq ‘Alaih Hadith
3. There are lessons to be taken from it as follows:
 - a) The prophet (صلي الله عليه وسلم) didn't approve wasting time in Majlis on streets without purpose (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمَجَالِسِ بِالصُّعْدَاتِ)
 - b) The prophet (صلي الله عليه وسلم) pointed out the rights (how to conduct in) of such Majlis (قَالَ: فَإِنْ جَلَسْتُمْ فَأَعْطُوا الْمَجَالِسَ حَقَّهَا)
 - c) Thus we must help others in their way (إِذْ لَالُ السَّائِلِ)
 - d) We must greet people (answer salaam) (وَرَدُّ السَّلَامِ)
 - e) We must lower our gaze (وَعَضُّ الْأَبْصَارِ)
 - f) We must command and encourage the good (وَالْأَمْرُ بِالْمَعْرُوفِ)
 - g) We must prohibit what is bad (وَالنَّهْيُ عَنِ الْمُنْكَرِ)
4. The prophet (صلي الله عليه وسلم) wanted to make it clear that:
 - a) Majlis is allowed to be conducted if there are Islamic conditions being met in it
 - b) Majlis is allowed to be conducted if there is Akhlaaq – good manners being established.
 - c) Majlis is allowed to be conducted if it is done to help people
 - d) Majlis is allowed to be conducted if we observe the Shari'ah and don't commit sins within it
 - e) Majlis is allowed to be conducted if we give good advices.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OR MAJAALIS / HALAQAAH WHEN THE PROPHET (صلي الله عليه وسلم) ADVISED HIS SWAHAABA (رضي الله عنهم) HOW TO BEHAVE IN IT OR THEM ???

Ninth Kind Of Majlis:
The Majlis Of Our Nabi (صلى الله عليه وسلم) Under A Tent At Different Instances

Swahih al-Bukhari » Book of Dress » Hadith

كتاب اللباس

Hazrat Anas bin Malik (رضي الله عنه):

The Prophet (ﷺ) called for the Ansar and gathered them in a leather tent.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْأَنْصَارِ، وَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمِ.

Reference : Swahih al-Bukhari 5860

In-book reference : Book 77, Hadith 77

Swahih al-Bukhari » Book of Oneness, Uniqueness of Allah (Tawheed) » Hadith

كتاب التوحيد

Hazrat Anas bin Malik (رضي الله عنه):

Allah's Messenger (ﷺ) sent for the Ansar and gathered them in a tent and said to them, "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي عَيِّي، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ " اصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ " .

Reference : Swahih al-Bukhari 7441

In-book reference : Book 97, Hadith 67

كتاب صفة الجنة عن رسول الله صلى الله عليه وسلم

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) **narrated:**

"We were in a tent with the Messenger of Allah (s.a.w), about forty of us when the Messenger of Allah (s.a.w) said to us: 'Would you be pleased to be a quarter of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be a third of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be one half of the people of Paradise? Verily none shall enter Paradise except a Muslim soul. And you are not with relation to Shirk except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull."

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، أَنبَأَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ " . قَالُوا نَعَمْ . قَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ .

English reference : Vol. 4, Book 12, Hadith 2547

Arabic reference : Book 38, Hadith 2744

Other References dealing with Majlis under a tent:

Swahih al-Bukhari 4331 (Book 64, Hadith 360)
Swahih al-Bukhari 4333 (Book 64, Hadith 362)
Swahih al-Bukhari 4337 (Book 64, Hadith 366)
Swahih al-Bukhari 6528 (Book 81, Hadith 117)
Swahih al-Bukhari 2915 (Book 56, Hadith 128)
Swahih al-Bukhari Vol. 6, Book 60, Hadith 400 (Book 65, Hadith 4926)
Swahih al-Bukhari 3176 (Book 58, Hadith 18)
Swahih al-Bukhari 3147 (Book 57, Hadith 55)
Swahih Muslim 1059 a (Book 12, Hadith 173)
Swahih Muslim 1059 f (Book 12, Hadith 178)
Sunan Abi Dawud 5000 (Book 43, Hadith 228)
Sunan Abi Dawud 5118 (Book 43, Hadith 346)

Points to be noted:

1. They are all Swahih Ahaadith approved by the Wahabi Guru Albani and Darussalam
2. It is clear that the prophet (ﷺ) at different occasions gathered his companions under tents to preach them Islam such as:
 - a) The Prophet (ﷺ) called for the Ansar and gathered them in a leather tent. (أُرْسِلَ) (النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْأَنْصَارِ، وَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمِ)
 - b) Allah's Messenger (ﷺ) sent for the Ansar and gathered them in a tent and said to them "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar) (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَ إِلَى الْأَنْصَارِ) فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ "اصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ"
 - c) "We were in a tent with the Messenger of Allah (ﷺ), about forty of us when the Messenger of Allah (ﷺ) said to us (كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ) (نَحْنُ مِنْ أَرْبَعِينَ فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
3. This is clear proof that the prophet (ﷺ) at times conducted Majaalis under tents.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH OR MAJAALIS / HALAQAAAT UNDER A TENT WHEN THE PROPHET (ﷺ) AND HIS SWAHAABAH (رضي الله عنهم) DID IT AT MANY INSTANCES ???

**Tenth Kind Of Majlis:
The Majlis Of The Prophet (ﷺ) At The Ka'bah**

Sunan an-Nasa'i » The Book of Oaths (qasamah), Retaliation and Blood Money » Hadith

كتاب القسمات

It was narrated from Hazrat Al-Qasim bin Rabi'ah (رضي الله عنه) that:

The Messenger of Allah (صلي الله عليه وسلم) delivered a speech on the Day of the Conquest.

أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا يُونُسُ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ الْقَاسِمِ بْنِ رَبِيعَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمَ الْفَتْحِ .

Reference : Sunan an-Nasa'i 4792

In-book reference : Book 45, Hadith 87

It has been recorded as Swahih by Darussalam.

Sunan an-Nasa'i » The Book of Hajj » Hadith

كتاب مناسك الحج

It was narrated that Hazrat Ibn Abbas (رضي الله عنه) said:

"The Messenger of Allah (صلي الله عليه وسلم) said on the day of the conquest of Makkah: 'No doubt this city is sacred, Allah, the Might and Sublime, has made it sacred, and it was not permissible to fight therein for anyone before me. It was permitted for me for a few hours of a day, and it is sacred by the decree of Allah, the Might and Sublime.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَامٌ حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ لَمْ يَحِلَّ فِيهِ الْقِتَالُ لِأَحَدٍ قَبْلِي وَأُحِلَّ لِي سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sunan an-Nasa'i 2875

In-book reference : Book 24, Hadith 258

It has been recorded as Swahih by Darussalam.

Sunan Abi Dawud » Book of Types of Blood-Wit (Kitab Al-Diyat) » كتاب الديات Hadith

Narrated Hazrat Abdullah ibn Amr ibn al-'As (رضي الله عنه):

The Prophet (صلي الله عليه وسلم) said: Musaddad's version has: He addressed on the day of Conquest. The agreed version then goes: Beware! Every object of pride of pre-Islamic times, whether it is blood-vengeance or property, mentioned or claimed, has been put under my feet except supply of water to the pilgrims and custody of the House (the Ka'bah). He then said: Beware! The blood-

wit for unintentional murder, such as is done with a whip and stick, is one hundred camels, forty of which are pregnant.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُسَدَّدٌ، - الْمَعْنَى - قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنْ الْقَاسِمِ بْنِ رِبْعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ مُسَدَّدٌ - خَطَبَ يَوْمَ الْفَتْحِ - ثُمَّ اتَّفَقَا - فَقَالَ " أَلَا إِنَّ كُلَّ مَأْثَرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ مِنْ دَمٍ أَوْ مَالٍ تُذَكَّرُ وَتُدْعَى تَحْتَ قَدَمَيَّ إِلَّا مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ ". ثُمَّ قَالَ " أَلَا إِنَّ دِيَةَ الْخَطَايِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةً مِنَ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا " .

Reference : Sunan Abi Dawud 4588

In-book reference : Book 41, Hadith 95

Other References (among so many others):

Al-Adab Al-Mufrad 826 (Book 34, Hadith 16)
Swahih al-Bukhari 3189 (Book 58, Hadith 30)
Swahih Muslim 1353 c (Book 33, Hadith 125)
Sunan Abi Dawud 4549 (Book 41, Hadith 56)
Tirmidhi Vol. 1, Book 44, Hadith 3270 (Book 47, Hadith 3581)
Ibn Majah Vol. 1, Book 23, Hadith 2736 (Book 23, Hadith 2841)
Sunan an-Nasa'i 4256 (Book 41, Hadith 35)

It is considered Hasan by Wahabi Guru Albani

Points to be noted:

1. The list of hadith is long on that topic.
2. They are all Swahih and Hasan hadith.
3. These are few examples of proof that the prophet (ﷺ) gathered his 10000 Swahaabah in the sanctuary of the Ka'bah Shareef and delivered his speech on the day of the conquest of the Ka'bah.
4. The khutbah towards the Majlis of the Swahaabah was in the sanctuary (Mataaf) of the Ka'bah.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE WHEN THE PROPHET (ﷺ) AND THE 10000 SWAHAABAH (رضي الله عنهم) DID IT IN THE MOSQUE OF MAKKAH AT THE KA'BAH SHAREEF ???

Eleventh Kind Of Majlis:
The Majlis Of The Swahaabah (رضي الله عنهم) At The Ka'bah

Sunan an-Nasa'i » The Book of Adornment » Hadith

كتاب الزينة من السنن

It was narrated from Hazrat Abu Himman (رضي الله عنه):

That when Mu'awiyah (رضي الله عنه) went on Hajj, he gathered together a group of the Companions of the Messenger of Allah (صلى الله عليه وسلم) at the Ka'bah and said to them: "I adjure you by Allah, did the Messenger of Allah (صلى الله عليه وسلم) forbid wearing gold?" They said: "Yes." He said: "And I bear witness to that."

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، حَدَّثَنِي أَبُو شَيْخٍ الْهِنَائِيُّ، عَنْ أَبِي حِمَّانَ، أَنَّ مُعَاوِيَةَ، عَامَ حَجِّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَعْبَةِ فَقَالَ لَهُمْ أَنْشُدْكُمْ اللَّهَ أَنْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الذَّهَبِ قَالُوا نَعَمْ . قَالَ وَأَنَا أَشْهَدُ . خَالَفَهُ حَرْبُ بْنُ شَدَّادٍ رَوَاهُ عَنْ يَحْيَى عَنْ أَبِي شَيْخٍ عَنْ أَخِيهِ حِمَّانَ .

Reference : Sunan an-Nasa'i 5153

**In-book
reference** : Book 48, Hadith 114

Other References:

Sunan an-Nasa'i 5152 (Book 48, Hadith 113)
Sunan an-Nasa'i 5154 (Book 48, Hadith 115)
Sunan an-Nasa'i 5155 (Book 48, Hadith 116)
Sunan an-Nasa'i 5156 (Book 48, Hadith 117)
Sunan an-Nasa'i 5157 (Book 48, Hadith 118)
Sunan an-Nasa'i 5158 (Book 48, Hadith 119)
Sunan an-Nasa'i 5159 (Book 48, Hadith 120)

Points to be noted:

1. It is classified as Swahih by Darussalam
2. It is said that Hazrat Mu'awiyah (رضي الله عنه) made a Majlis at the Ka'bah and admonished the Swahaabah (رضي الله عنهم) (عَامَ حَجِّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَعْبَةِ فَقَالَ لَهُمْ أَنْشِدُكُمْ اللَّهَ أَنَّهُ رَسُولُ اللَّهِ
(صلى الله عليه وسلم عَنْ لُبْسِ الذَّهَبِ)

3. It is said that Hazrat Mu'awiyah (رضي الله عنه) gathered a band, group, party, troop of companions of the messenger of Allah (صلى الله عليه وسلم) (جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
4. This is enough to say that Majlis and Khutbah in the sanctuary of the Ka'bah is allowed.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE WHEN THE HAZRAT MU'AWIYAH (رضي الله عنه) AND THE SWAHAABAH (رضي الله عنهم) DID IT IN THE MOSQUE OF MAKKAH AT THE KA'BAH SHAREEF ???

Qur'anic Order And Reasons To Conduct A Majlis / Halaqah

The following will deal with the different places Allah and His Messenger (صلى الله عليه وسلم) spoke on the reasons for conducting Majlis or Majaalis.

Allah says in Surah 58 Verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

O you who believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.

Points to be noted:

1. It is clear that when we gather and make place in our assemblies or Majaalis, Allah will make place and space for us.
2. According to Hazrat 'Abdullah Ibn Abbas (رضي الله عنه) (as we have already seen) it means place in Jannah.
3. So the reason given here for conducting Majaalis / Halaqaat is a means to obtain Jannah.

First Reason:
Majlis / Halaqah To Remember Allah

Swahih Muslim » The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness » Hadith

كتاب الذكر والدعاء والتوبة والاستغفار

Hazrat Agharr Abi Muslim (رضي الله عنه) reported:

I bear witness to the fact that both Abu Huraira (رضي الله عنه) and Abu Sa'id Khudri (رضي الله عنه) were present when Allah's Messenger (ﷺ) said: The people do not sit making the Dhikr of Allah but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity and Allah makes a mention of them to those who are near Him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنِ الْأَعْرَابِيِّ مُسْلِمٍ، أَنَّهُ قَالَ أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ " .

Reference : Swahih Muslim 2700 a, b

In-book reference : Book 48, Hadith 50

Other References:

Swahih Muslim 2699 a (Book 48, Hadith 48)
Swahih Muslim 2699 b (Book 48, Hadith 49)
Tirmidhi Vol. 1, Book 43, Hadith 2945 (Book 46, Hadith 3197)
Jami' at-Tirmidhi 3378 (Book 48, Hadith 9)
Ibn Majah Vol. 1, Book 1, Hadith 225 (Book 1, Hadith 230)
Sunan Ibn Majah 3791 (Book 33, Hadith 136)
Sunan Abi Dawud 1455 (Book 8, Hadith 40)

Points to be noted:

1. It is a Swahih Hadith
2. It is said that the aim of Majlis is to remember Allah (يَذْكُرُونَ اللَّهَ)
3. It is also said that there are 4 blessings attached with making Dhikr of Allah in group:

- a) The angels surround them (حَقَّتْهُمُ الْمَلَائِكَةُ)
- b) Mercy covered them (غَشِيَتْهُمُ الرَّحْمَةُ)
- c) Tranquillity descends upon them (نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ)
- d) Allah makes a mention of them to those who are near Him (ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE WHEN THE PROPHET (ﷺ) ENUMERATED ON THE PROFITS DERIVED FROM MAJLIS ???

Second Reason:

Majlis / Halaqah To Remember Allah, Praise Allah For His Guidance, Thank Allah For His Favours, Thank Allah For Sending The Prophet (ﷺ)

Sunan an-Nasa'i » The Book of the Etiquette of Judges » Hadith

كتاب آداب القضاة

It was narrated that Hazrat Abu Sa'eed Al-Khudri (رضي الله عنه) said:

"Mu'awiyah (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) went out to a circle - meaning, of his Companions - and said: 'What are you doing?' They said: 'We have come together to pray to Allah and praise Him for guiding us to His religion, and blessing us with you.' He said: 'I ask you, by Allah, is that the only reason?' They said: 'By Allah, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibril came to me and told me that Allah, the Mighty and Sublime, is boasting of you to the angels.'"

أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي عَثْمَانَ
الْهَدْيِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ خَرَجَ عَلَى حَلَقَةٍ - يَعْنِي مِنْ أَصْحَابِهِ - فَقَالَ " مَا أَجْلَسَكُمْ " . قَالُوا جَلَسْنَا نَدْعُو اللَّهَ
وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنْ عَلَيْنَا بِكَ . قَالَ " اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ " . قَالُوا اللَّهُ مَا
أَجْلَسْنَا إِلَّا ذَلِكَ . قَالَ " أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَإِنَّمَا أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ
فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ " .

Reference : Sunan an-Nasa'i 5426

In-book reference : Book 49, Hadith 48

Other References:

Swahih Muslim 2701 (Book 48, Hadith 51)

Jami` at-Tirmidhi 3379 (Book 48, Hadith 10)

Points to be noted:

1. It is a Swahih hadith graded by Wahabi organisation Darussalam
2. It is clearly indicated that the Swahaabah (رضي الله عنهم) gathered for a Majlis / Halaqah
3. They gathered for a specific reason that is to remember Allah (نَذْكُرُ اللَّهَ) in Jami' al Tirmidhi and (نَدْعُو اللَّهَ) as mentioned above
4. Then Hazrat Mu'awiyah (رضي الله عنه) said that the prophet (ﷺ) questioned a Majlis / Halaqah about the reason for the gathering and the Swahaabah (رضي الله عنهم) replied that they gathered for the following reasons:
 - a) To remember Allah (نَذْكُرُ اللَّهَ) in Jami' al Tirmidhi
 - b) To pray / supplicate Allah (نَدْعُو اللَّهَ)
 - c) And to praise Him for His having guided us to Islam (وَنَحْمَدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ)
 - d) and blessing us with it (وَمَنْ عَلَيْنَا بِهِ) in Jami' al Tirmidhi
 - e) and blessing us with you (وَمَنْ عَلَيْنَا بِكَ)
5. What was the reply of the prophet (ﷺ)? He (ﷺ) said that verily Hazrat Jibra'il came to me and informed me that Allah boasts of you to the angels (أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ)
6. What does that mean? This means that:
 - a) The Swahaabah (رضي الله عنهم) gathered through a Majlis to remember Allah
 - b) The Swahaabah (رضي الله عنهم) gathered through a Majlis to praise Allah

- c) The Swahaabah (رضي الله عنهم) gathered through a Majlis to thank Allah for having Islam as Religion
 - d) The Swahaabah (رضي الله عنهم) gathered through a Majlis to thank Allah for having the prophet (صلى الله عليه وسلم) as favour and blessing
 - e) The Swahaabah (رضي الله عنهم) gathered through a Majlis to thank Allah for His favours
7. And the favours along side with Islam is our Nabi (صلى الله عليه وسلم) denoted by the phrase (وَمَنْ) (ك) and the suffix attached pronoun (عَلَيْنَا بِكَ)

QUESTION:

IS IT THUS BID' AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE TO REMEMBER ALLAH, TO SUPPLICATE ALLAH, TO THANK ALLAH FOR HIS GUIDANCE THROUGH THE RELIGION OF ISLAM, TO THANK ALLAH FOR HIS BLESSINGS THROUGH ISLAM AND TO THANK ALLAH FOR HIS BLESSINGS AND FAVOURS THROUGH THE PROPHET (صلى الله عليه وسلم) WHEN THE THE SWAHAABAH (رضي الله عنهم) DID IT IN THE MOSQUE OF MADINA AND THE PROPHET (صلى الله عليه وسلم) APPROVED OF IT ???

Third Reason:

Majlis Halaqah To Recite The Qur'an While Other People Would Listen

Sunan Abi Dawud » Book of Knowledge (Kitab Al-Ilm) » Hadith

كتاب العلم

Narrated Hazrat Abu Sa'id al-Khudri (رضي الله عنه):

I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden the Messenger of Allah (صلى الله عليه وسلم) came along and stood beside us. When the Messenger of Allah (صلى الله عليه وسلم) stood, the reader stopped and greeted him. He asked: What were you doing? We said: Oh Messenger of Allah! We had a reader who was reciting to us and we were listening to the Book of Allah, the Exalted. The Messenger of Allah (صلى الله عليه وسلم) then said: Praise be to Allah Who has put among my people those with whom I have been ordered to be patient. The Messenger of Allah (صلى الله عليه وسلم) then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him.

The narrator said: I think that the Messenger of Allah (صلى الله عليه وسلم) did not recognize any of them except me. The Messenger of Allah (صلى الله عليه وسلم) then said: Rejoice, you group of poor emigrants, in

the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، عَنِ الْعَلَاءِ بْنِ بَشِيرٍ الْمُزَنِيِّ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَلَسْتُ فِي عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ وَإِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرَى وَ قَارِئٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ " مَا كُنْتُمْ تَصْنَعُونَ ". قُلْنَا يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ . قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ ". قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَطْنَا لِيَعْدِلَ بِنَفْسِهِ فِينَا ثُمَّ قَالَ بِيَدِهِ هَكَذَا فَتَحَلَّفُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ - قَالَ - فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبْشِرُوا يَا مَعْشَرَ صَعَالِكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذَاكَ خَمْسُمِائَةِ سَنَةٍ " .

Reference : Sunan Abi Dawud 3666

In-book reference : Book 26, Hadith 26

Points to be noted:

1. There was a gathering, grouping of the poor members of the emigrants (عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ)
2. There was a reader (Qaari') reciting to the Swahaabah (قَارِئٌ يَقْرَأُ عَلَيْنَا)
3. The prophet (ﷺ) entered the mosque and asked what they were doing and they answered that 'Oh Messenger of Allah, We had a reader who was reciting to us and we were listening to the Book of Allah, the Exalted' (يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ) (عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ)

4. What was the answer of the prophet (ﷺ)? He (ﷺ) said that ‘Praise be to Allah Who has put among my people those with whom I have been ordered to be patient’ (الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ)
5. What did the prophet (ﷺ) then do? The prophet (ﷺ) sat among the Swahaabah (فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَطَنَا)
6. What did he (ﷺ) then ordered and what did the Swahaabah do? ‘The prophet (ﷺ) had made a sign with his hand then they sat in a circle with their faces turned towards him (ثُمَّ قَالَ بِيَدِهِ هَكَذَا فَتَحَلَّقُوا وَبَرَزْتُ وَجُوهُهُمْ لَهُ)
7. It is the sunnah of the Swahaabah to gather and choose one of them to do the Qiraat and to listen to it.
8. It is the sunnah of the prophet (ﷺ) to join such Majlis and to sit among the people
9. It is the sunnah of the prophet (ﷺ) to order to make a circle
10. It is the sunnah of the Swahaabah to make a circle and to contemplate the face of the prophet (ﷺ).

QUESTION:

IS IT THUS BID'AH OR HARAM TO ASSIGN SOMEONE IN A MAJLIS / HALAQAH IN A MOSQUE TO RECITE THE QUR'AN WHEN THE SWAHAABAH (رضي الله عنهم) DID IT AND THE PROPHET (ﷺ) APPROVED OF IT AND JOINED THEM ???

Fourth Reason:

Majlis / Halaqah For The Prophet (ﷺ) To Listen To The Qur'an

Swahih Muslim » The Book of Prayer - Travellers » Hadith

كتاب صلاة المسافرين وقصرها

Hazrat Ibrahim (رضي الله عنه) reported that the Messenger of Allah (ﷺ) asked Hazrat 'Abdullah b. Mas'ud (رضي الله عنه) to recite to him (ﷺ) (the Qur'an). He said:

Should I recite it to you while it has been sent down or revealed to you? He (the Holy Prophet) said: I love to hear it from someone else. So he ('Abdullah b. Mas'ud) recited to him (from the beginning of Surat al Nisa' up to the verse: "How shall then it be when We bring from every people a witness and bring you as a witness against them?" He (the Holy Prophet) wept (on listening to it).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي مِسْعَرٌ، - وَقَالَ أَبُو كُرَيْبٍ عَنْ مِسْعَرٍ، - عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ " اقْرَأْ عَلَيَّ ". قَالَ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ " إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي " قَالَ فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النَّسَاءِ إِلَى قَوْلِهِ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا } فَبَكَى .

Reference : Swahih Muslim 800 c

In-book reference : Book 6, Hadith 297

Other References:

Sunan Abi Dawud 3668 (Book 26, Hadith 28)

Swahih al-Bukhari 5050 (Book 66, Hadith 74)

Swahih Al-Bukhariy Vol. 6, Book 60, Hadith 106 (Book 65, Hadith 4625)

Swahih Muslim 800 a (Book 6, Hadith 295)

Swahih Muslim 800 b (Book 6, Hadith 296)

Ibn Majah Vol. 1, Book 37, Hadith 4194 (Book 37, Hadith 4334)

Tirmidhi Vol. 1, Book 44, Hadith 3025 (Book 47, Hadith 3298)

Tirmidhi Vol. 1, Book 44, Hadith 3024 (Book 47, Hadith 3297)

In Swahih Muslim » The Book of Prayer – Travellers Hadith 800 b (Book 6, Hadith 296) it is said that ‘The Messenger of Allah (ﷺ) was on the pulpit when he asked me to recite to him’ (قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ " اقْرَأْ عَلَيَّ ")

Points to be noted:

1. It is said that the prophet (ﷺ) desired to listen to the Qiraat of any surah from the Qur'an. He appointed **Hazrat 'Abdullah b. Mas'ud** (رضي الله عنه) **to recite to him** (ﷺ)
2. So he recited to him from the beginning of Surat al Nisa' up to the verse: "How shall then it be when We bring from every people a witness and bring you as a witness against them?" (فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النَّسَاءِ إِلَى قَوْلِهِ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ } وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)
3. It is the sunnah of the prophet (ﷺ) to assign someone to do the Qiraat

QUESTION:

IS IT THUS BID'AH OR HARAM TO ASSIGN SOMEONE IN A MAJLIS / HALAQAH IN A MOSQUE TO RECITE THE QUR'AN WHEN THE PROPHET (ﷺ) ASSIGNED A SAHABIY TO DO IT ???

Fifth Reason:

Majlis / Halaqah Of The Swahaabah To Listen To The Qiraat Of Other Swahaabah

Swahih Muslim » The Book of Prayer - Travellers » Hadith

كتاب صلاة المسافرين وقصرها

Hazrat 'Abdullah (b. Mas'ud) (رضي الله عنه) reported:

I was in Hims when some of the people asked me to recite the Qur'an to them. So I recited Surah Yusuf to them. One of the persons among the people said: By Allah, this is not how it has been sent down. I said: Woe upon you! By Allah, I recited it to the Messenger of Allah (ﷺ) and he said to me: You have (recited) it well. I was talking with him (the man who objected to my recitation) that I sensed the smell of wine from him. So I said to him. Do you drink wine and belie the Book (of Allah)? You would not depart till I would whip you. So I lashed him according to the prescribed punishment (for the offence of drinking wine).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنْتُ بِحِمصَ فَقَالَ لِي بَعْضُ الْقَوْمِ اقْرَأْ عَلَيْنَا . فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَاللَّهِ مَا هَكَذَا أُنْزِلَتْ . قَالَ قُلْتُ وَيْحَكَ وَاللَّهِ لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي " أَحْسَنْتَ " . فَبَيْنَمَا أَنَا أَكَلِمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ قَالَ فَقُلْتُ أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ لَا تَبْرَحُ حَتَّى أَجْلِدَكَ - قَالَ - فَجَلَدْتُهُ الْحَدَّ .

Reference : Swahih Muslim 801 a

In-book reference : Book 6, Hadith 298

Other References:

Swahih Muslim 801 b (Book 6, Hadith 299)

Points to be noted:

1. It is said that some people asked Hazrat 'Abdullah bin Mas'oud (رضي الله عنه) to recite the holy Qur'an to them (فَقَالَ لِي بَعْضُ الْقَوْمِ اقْرَأْ عَلَيْنَا)

2. This means that Hazrat ‘Abdullah bin Mas’oud (رضي الله عنه) was in a Majlis / Halaqa?
3. This also means that it is permissible to ask someone to do the tilaawat and to listen to.
4. What did Hazrat ‘Abdullah bin Mas’oud (رضي الله عنه) do? It is said that ‘So I recited Surah Yusuf to them’ (فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ)
5. This means that it is permissible for a tilaawat Qur’an in a Majlis / Halaqa where other people will listen
6. It can be seen that:
 - a) It is the sunnah of the Swahaabah (رضي الله عنهم) to conduct a Majlis / Halaqa of Tilaawat Qur’an
 - b) It is the sunnah of the Swahaabah (رضي الله عنهم) to ask someone to do a Tilaawat Qur’an in a Majlis / Halaqa

QUESTION:

IS IT THUS BID’AH OR HARAM TO ASSIGN SOMEONE IN A MAJLIS / HALAQAH IN A MOSQUE TO RECITE THE QUR’AN WHEN THE SWAHAABAH (رضي الله عنهم) DID IT ???

Sixth Reason:

Majlis / Halaqah Where Each Person Engages In Reciting The Qur’an, To Teach It And To Learn It

Swahih Muslim » The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness » Hadith

كتاب الذكر والدعاء والتوبة والاستغفار

Hazrat Abu Huraira (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying:

He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur’an (among themselves) there would descend upon them tranquillity and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرْتُ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَقَّقَتْهُمْ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

Reference : Swahih Muslim 2699 a

In-book reference : Book 48, Hadith 48

Other References:

Swahih Muslim 2699 b (Book 48, Hadith 49)

Points to be noted:

1. It is said that ‘those persons who assemble in the house among the houses of Allah (mosques)’ (اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ)
 - a) This means that conducting Majlis / Halaqah is an advice from the prophet (صلى الله عليه وسلم)
2. It is said ‘and recite the Book of Allah’ (يَتْلُونَ كِتَابَ اللَّهِ)
 - a) Here it is interesting to note that the verb and word (يَتْلُونَ) is in plural meaning that ‘they recited’ in plural form.
 - b) This means that each person present in the Majlis recites the Qur’an.
 - c) This means that reciting the Qur’an in Jama’ah in a Majlis / Halaqa is advised by the prophet (صلى الله عليه وسلم)

3. It is said that ‘and they learn and teach the Qur’an (among themselves)’ (يَتَدَارَسُونَهُ) (بَيْنَهُمْ)

a) This means that teaching and learning in a Majlis / Halaqa is advised by the prophet (صلى الله عليه وسلم)

4. It is said that ‘there would descend upon them tranquillity and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him’ (نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَقَّقَتْهُمْ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ) (عِنْدَهُ)

a) These are the benefits of conducting a Majlis / Halaqa where the Qur’an is recited by the people present.

5. However, it is also said that ‘and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead’ (وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ)

a) This means that the one who delays in joining such Majlis / Halaqa or the one who does not join such Majlis / Halaqa is the loser.

QUESTION:

IS IT THUS BID’AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE WHERE EACH PERSON WILL RECITE THE QUR’AN AND WHERE THERE WILL BE TEACHING AND LEARNING WHEN THE PROPHET (صلى الله عليه وسلم) ADVISED IT AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Seventh Reason:

Majlis / Halaqah To Remember Allah And Send Darood Upon His Prophet (صلى الله عليه وسلم)?

Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Hazrat Abu Hurairah (رضي الله عنه) narrated that :

The Prophet (صلى الله عليه وسلم) said: “No group gather in a sitting in which they do not remember Allah, nor sent Salat upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحٍ، مَوْلَى التَّوَّامَةِ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا جَلَسَ قَوْمٌ

مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ" . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعْنَى قَوْلِهِ تِرَةٌ يَغْنِي حَسْرَةً وَنَدَامَةً . وَقَالَ بَعْضُ أَهْلِ الْمَعْرِفَةِ بِالْعَرَبِيَّةِ: التِّرَةُ هُوَ الثَّأْرُ.

Reference : Jami` at-Tirmidhi 3380

In-book reference : Book 48, Hadith 11

Points to be noted:

1. It is a Swahih Hadith graded by Darussalam Wahabi Organisation
2. It is said that 'No group gather in a sitting in which they do not remember Allah, nor sent Salat upon their Prophet, except it will be a source of remorse for them' (مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ)
3. This means:
 - a) There is proof for the existence of a Majlis / Halaqah (جَلَسَ قَوْمٌ مَجْلِسًا)
 - b) We must imperatively make Dhikr of Allah in a Majlis / Halaqah (يَذْكُرُوا اللَّهَ فِيهِ)
 - c) We must imperatively send Darood upon the prophet (صلى الله عليه وسلم) in a Majlis / Halaqa (يُصَلُّوا عَلَى نَبِيِّهِمْ)
 - d) If we don't make the Dhikr of Allah and we don't send Darood upon the prophet (صلى الله عليه وسلم) in a Majlis / Halaqah then 'it will be a source of remorse for them' (كَانَ عَلَيْهِمْ تِرَةٌ)
4. This implies that:
 - a) We must conduct Majlis / Halaqah
 - b) We must make the Dhikr of Allah in the said Majlis / Halaqah
 - c) We must send Darood upon the prophet (صلى الله عليه وسلم) in the said Majlis / Halaqah

d) Else it will be a source of remorse

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH IN A MOSQUE WHERE WE MAKE THE DHIKR OF ALLAH, WE SEND DAROOD UPON THE PROPHET (ﷺ) WHEN THE PROPHET (ﷺ) HIMSELF ADVISED IT ???

Eighth Reason:

Majlis / Halaqah To Recite Poems: Did The Prophet (ﷺ) Recite Poetry?

Al-Adab Al-Mufrad » Book of Poetry

كتاب الشَّعْرِ

Hazrat Shurayh (رضي الله عنه) said, "I ask 'A'isha (رضي الله عنها) 'Did the Messenger of Allah (ﷺ) recite any poetry?' She said, 'He used to recite some of the poetry of 'Abdullah ibn Rawaha : 'Sometimes that person brings news to you whom you have not compensated.'

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشَّعْرِ؟ فَقَالَتْ: كَانَ يَتَمَثَّلُ بِشَيْءٍ مِنْ شِعْرِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ: وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ.

Reference : Al-Adab Al-Mufrad 867

In-book reference : Book 36, Hadith 12

Other References:

Sahih al-Bukhari 3034 (Book 56, Hadith 241)

Points to be noted:

1. It is a Swahih Hadith graded by Wahabi Guru Albani
2. The question was set to Hazrat 'A'isha (رضي الله عنها) whether the prophet (ﷺ) recited poems (أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشَّعْرِ؟)
3. Hazrat 'A'isha (رضي الله عنها) replied that 'He used to recite some of the poetry of 'Abdullah ibn Rawah' (كَانَ يَتَمَثَّلُ بِشَيْءٍ مِنْ شِعْرِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ)
4. The question here is how did Hazrat 'A'isha (رضي الله عنها) know that the prophet (ﷺ) used to recite poetry. This means that the prophet (ﷺ) used to recite poetry in an

audible voice and tone. This also means that the prophet (ﷺ) used to recite poetry in front or close to his wife Hazrat 'A'isha (رضي الله عنها).

5. This proves the permissibility of reciting poetry in front of other people.
6. In the answer the wordings (كَانَ يَتَمَثَّلُ) have been used.
 - a) This implies often, frequently, regularly, habitually etc
 - b) It was a habit of the prophet (ﷺ)
7. There is also the proof of the permissibility of reciting the poems of any composer as the prophet (ﷺ) did it (مِنْ شِعْرِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ)
8. There is also the mention of the poetry as (وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُرَوِّدِ)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO RECITE POETRY WHEN THE PROPHET (ﷺ) HIMSELF DID IT ???

Ninth Reason:

Majlis / Halaqah To Recite Poems Of Another Person

Al-Adab Al-Mufrad » Book of Poetry

كتاب الشعر

Hazrat Ash-Sharid (رضي الله عنه) said,

"The Prophet (ﷺ) asked me to recite the poetry of Umayya ibn Abi's-Salt and I recited it. The Messenger of Allah (ﷺ) began to say, 'Go on, go on!' until I had recited a hundred lines.' The Prophet said, 'If only he had become Muslim.'"

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى قَالَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ، عَنِ الشَّرِيدِ قَالَ: اسْتَنْشَدَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعْرَ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ، وَأَنْشَدْتُهُ، فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: هِيَه، هِيَه حَتَّى أَنْشَدْتُهُ مِئَةَ قَافِيَةٍ، فَقَالَ: إِنَّكَ كَادَ لَيُسْلِمَ.

Reference : Al-Adab Al-Mufrad 869

In-book reference : Book 36, Hadith 14

Other References:

Al-Adab Al-Mufrad 799 (Book 33, Hadith 46)

Sunan Ibn Majah 3758 (Book 33, Hadith 103)

Sahih Muslim 2255 a, b (Book 41, Hadith 1)

Points to be noted:

1. It is a Swahih Hadith graded by Albani Wahabi Guru.
2. It is said that the prophet (ﷺ) asked a Swahaabiy (رضي الله عنه) to recite poetry to him (ﷺ) 'The Prophet (ﷺ) asked me to recite the poetry of Umayya ibn Abi's-Salt' (اسْتَنْشَدَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعْرَ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ)
3. If recitation of poetry was bid'ah or haram the prophet (ﷺ) would not have told the Swahaabiy to do so.
4. This also proves that it is allowed and sunnah to read poetry to someone / audience and to listen to someone reciting poetry.
5. This proves that it is allowed to recite the poetry of any other people.
6. Then the Swahaabiy recited poems for the prophet (ﷺ) (وَأَنْشَدْتُهُ)
7. What did the prophet (s.a.w) do in the meantime? The prophet (ﷺ) began to say, 'Go on, go on!' until I had recited a hundred lines. (فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (هِيَهْ، هِيَهْ حَتَّى أَنْشَدْتُهُ مِئَةَ قَافِيَةٍ)
8. This proves that a huge number of poems can be recited as it is said 'a hundred lines' (مِئَةَ قَافِيَةٍ)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO ASSIGN SOMEONE TO RECITE POETRY, TO TAKE THE POETRY OF ANOTHER PERSON, TO READ 100 LINES AND TO LISTEN TO HIM WHEN THE PROPHET (ﷺ) HIMSELF ASKED FOR IT AND DID IT ???

Tenth Reason:

Majlis / Halaqah To Recite Poems In The Mosque Under The Order Of The Prophet (ﷺ)

Swahih al-Bukhari » Book of Beginning of Creation » Hadith

كتاب بدء الخلق

Hazrat Sa'id bin Al-Musaiyab (رضي الله عنه) said:

Hazrat Umar (رضي الله عنه) came to the Mosque while Hassan (رضي الله عنه) was reciting a poem. On that Hassan (رضي الله عنه) said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet (ﷺ)) who was better than you." Then he turned towards Abu Huraira (رضي الله عنه) and said (to him), "I ask you by Allah, did you hear Allah's Messenger (ﷺ) saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira (رضي الله عنه) said, "Yes."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ، فَقَالَ كُنْتُ أَنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَتَ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ أَنْشِدْكَ بِاللَّهِ، أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَجِبْ عَنِّي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ ". قَالَ نَعَمْ.

Reference : Swahih al-Bukhari 3212

In-book reference : Book 59, Hadith 23

Other References:

Swahih Muslim 2485 a (Book 44, Hadith 214)

Sunan an-Nasa'i 716 (Book 8, Hadith 29)

Jami' Al Tirmidhi Vol. 1, Book 41, Hadith 2850 (Book 43, Hadith 3087)

Sunan Abi Dawud 5013 (Book 43, Hadith 241)

Points to be noted:

1. It is a Muttafaq 'Alaih Hadith
2. It is said that Hazrat Hassan bin Thabit (رضي الله عنه) was reciting poems in the mosque of Madina when Hazrat Umar (رضي الله عنه) entered (مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ).

This means that:

- a) It is the sunnah of Hazrat Hassan bin Thabit (رضي الله عنه) to recite poems in the mosque.

3. Hazrat Hassan bin Thabit (رضي الله عنه) said that he used to recite poems in the mosque (فَقَالَ كُنْتُ أَنْشِدُ فِيهِ)
4. The 2 words and verbs attached (كُنْتُ أَنْشِدُ) indicates that it was the habit of Hazrat Hassan bin Thabit (رضي الله عنه) to recite poems in the mosque.
5. Did Hazrat Hassan bin Thabit (رضي الله عنه) recite the poems in front of someone in the mosque? Yes it is said that 'And there was in it someone who is better than you' (وَفِيهِ (مَنْ هُوَ خَيْرٌ مِنْكَ)). This means that:
 - a) The prophet (صلى الله عليه وسلم) used to listen to Hazrat Hassan bin Thabit (رضي الله عنه) reciting poems
 - b) It is thus the sunnah of the prophet (صلى الله عليه وسلم) to listen to poems recited by another person.
6. Was there any witness of what Hazrat Hassan bin Thabit (رضي الله عنه) was saying. Yes, Hazrat Hassan bin Thabit (رضي الله عنه) asked Hazrat Abu Huraira (رضي الله عنه) 'did you hear Allah's Messenger (صلى الله عليه وسلم) saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?"' (أَسْمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) "يَقُولُ " أَجِبْ عَنِّي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ
7. Hazrat Abu Huraira (رضي الله عنه) replied 'yes' (نَعَمْ). This means that:
 - a) The prophet (صلى الله عليه وسلم) used to ask Hazrat Hassan bin Thabit (رضي الله عنه) to recite poems in the mosque of Nabawi
 - b) The prophet (صلى الله عليه وسلم) told Hazrat Hassan bin Thabit (رضي الله عنه) that Hazrat Jibril (عليه السلام) will support him
 - c) Hazrat Hassan bin Thabit (رضي الله عنه) used to recite poems under the order of the prophet (صلى الله عليه وسلم) in the mosque of Nabawi
8. By the fact that there were at least the prophet (صلى الله عليه وسلم), Hazrat Hassan bin Thabit (رضي الله عنه) and Hazrat Abu Huraira (رضي الله عنه) present at the same instance with other Swahaabah, it is a Majlis / Halaqah or gathering as they all gathered in the mosque of Madina for recitation of poems.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO ASSIGN SOMEONE TO RECITE POETRY WHEN THE PROPHET (ﷺ) HIMSELF ASKED HAZRAT HASSAN BIN THABIT (رضي الله عنه) TO DO IT ???

Eleventh Reason: Majlis / Halaqah To Recite Poems In The Open Air

Swahih Al Bukhariy, Book of Military Expeditions led by the prophet (ﷺ) (Al Maghaazi)

كتاب المغازي

Hazrat Al-Bara' bin `Azib (رضي الله عنه) said:

"On the day of Quraiza's (siege), Allah's Messenger (ﷺ) said to Hazrat Hassan bin Thabit (رضي الله عنه), 'Abuse them (with your poems), and Jibril is with you.'"

وَزَادَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ " اهْجُ الْمُشْرِكِينَ، فَإِنَّ جِبْرِيلَ مَعَكَ " .

Reference : Swahih al-Bukhari 4124

In-book reference : Book 64, Hadith 168

Other References:

Swahih al-Bukhari 4123 (Book 64, Hadith 167)

Points to be noted:

1. It is said that 'On the day of Quraiza's (siege)' (يَوْمَ قُرَيْظَةَ) implying a siege of approximately 25 days in the open upon Banu Quraiza.
2. It is also said that 'Allah's Messenger (ﷺ) said to Hazrat Hassan bin Thabit (رضي الله عنه) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ " ('Abuse them' (رضي الله عنه) اهْجُ الْمُشْرِكِينَ). This means that:

- a) The prophet (ﷺ) ordered Hazrat Hassan bin Thabit (رضي الله عنه) to recite poems against the infidels
 - b) It is allowed to ask someone to openly recite poems
 - c) It is the sunnah of the prophet (ﷺ) to ask for poem recitation
3. It is also said that 'then no doubt Hazrat Jibril (عليه السلام) is with you' (فَإِنَّ جِبْرِيلَ مَعَكَ) meaning that:
- a) Hazrat Jibril (عليه السلام) will support Hazrat Hassan bin Thabit (رضي الله عنه)
 - b) It is a blessed act accepted by Hazrat Jibril (عليه السلام)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO ASSIGN SOMEONE TO RECITE POETRY WHEN THE PROPHET (ﷺ) HIMSELF ASKED HAZRAT HASSAN BIN THABIT (رضي الله عنه) TO DO IT IN THE OPEN AIR ???

Twelfth Reason: Majlis / Halaqah To Recite Poems Led By The Swahaabah (رضي الله عنهم)

Al-Adab Al-Mufrad » Book of General Behaviour » Hadith

Hazrat Abu Salama ibn 'Abdur Rahman (رضي الله عنه) said, "The Companions (رضي الله عنهم) of the Messenger of Allah (ﷺ) were neither niggardly nor weak. They used to recite poems to one another in their gatherings and they mentioned matters of the Jahiliyya. But when one of them was asked about something concerning Allah, his eyes went around as if he were mad."

حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيعٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَمْ يَكُنْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَحَزِّقِينَ، وَلَا مُتَمَاوِتِينَ، وَكَانُوا يَتَنَاشَدُونَ الشُّعْرَ فِي مَجَالِسِهِمْ، وَيَذْكُرُونَ أَمْرَ جَاهِلِيَّتِهِمْ، فَإِذَا أُرِيدَ أَحَدٌ مِنْهُمْ عَلَى شَيْءٍ مِنْ أَمْرِ اللَّهِ، دَارَتْ حَمَالِقُ عَيْنَيْهِ كَأَنَّهُ مَجْنُونٌ.

Reference : Al-Adab Al-Mufrad 555

In-book reference : Book 30, Hadith 18

Points to be noted:

1. It has been graded Hasan by Wahabi Guru Albani

2. It is said that ‘The Companions (رضي الله عنهم) of the Messenger of Allah (ﷺ) were neither niggardly nor weak’ (لَمْ يَكُنْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (مُتَحَرِّقِينَ، وَلَا مُتَمَاوِتِينَ) meaning that:
- The Swahaabah (رضي الله عنهم) were generous and not mean with a meagre manner and they were not weak.
 - The Swahaabah (رضي الله عنهم) had a great zeal in their deeds or we can say ‘ibaadah (worship)
3. What were they doing then? It is said that ‘They used to recite poems to one another in their gatherings’ (وَكَانُوا يَتَنَاشِدُونَ الشُّعْرَ فِي مَجَالِسِهِمْ) meaning that:
- There were frequent Majlis / halaqah or gatherings of the Swahaabah (رضي الله عنهم)
 - There were recitations of poetry
 - It is the sunnah of the Swahaabah (رضي الله عنهم) to conduct Majlis of poetry

QUESTION:

IS IT THUS BID’AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH WHERE POETRIES ARE RECITED WHEN THE SWAHAABAH (رضي الله عنهم) THEMSELVES DID IT ???

Thirteenth Reason:

Majlis / Halaqah To Recite Poems While Carrying Earth Out Of A Trench By The Prophet (ﷺ)

Swahih al-Bukhari » Book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi) » Hadith

كتاب المغازي

Hazrat Al-Bara (رضي الله عنه):

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Messenger (ﷺ) dug the trench, I saw him carrying earth out of the trench till dust made the skin of his `Abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet (ﷺ) would then prolong his voice at the last words.

حَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُونُسَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ لَمَّا كَانَ يَوْمُ الْأَحْزَابِ، وَخَنَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ يَنْقُلُ مِنْ تُرَابِ الْخَنْدَقِ حَتَّى وَارَى عَيِّي الْغُبَارُ جِلْدَةً بَطْنِهِ، وَكَانَ كَثِيرَ الشَّعْرِ، فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهُوَ يَنْقُلُ مِنَ التُّرَابِ يَقُولُ اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا وَثَبَّتِ الْأَقْدَامَ إِنَّ لَاقِينَا إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَبِينَا قَالَ ثُمَّ يَمُدُّ صَوْتَهُ بِآخِرِهَا.

Reference : Swahih al-Bukhari 4106

In-book reference : Book 64, Hadith 150

Other References (Among Others):

Swahih al-Bukhari 6620 (Book 82, Hadith 26)
 Swahih al-Bukhari 4104 (Book 64, Hadith 148)
 Swahih al-Bukhari 7236 (Book 94, Hadith 11)
 Swahih al-Bukhari 3034 (Book 56, Hadith 241)
 Swahih al-Bukhari 4196 (Book 64, Hadith 236)
 Swahih al-Bukhari 6331 (Book 80, Hadith 28)
 Swahih al-Bukhari 6148 (Book 78, Hadith 174)
 Swahih Muslim 1803 a (Book 32, Hadith 152)
 Swahih Muslim 1802 a (Book 32, Hadith 150)
 Swahih Muslim 1802 b (Book 32, Hadith 151)
 Sunan an-Nasa'i 3150 (Book 25, Hadith 66)

Points to be noted:

1. It is a Muttafaq 'Alaih Hadith
2. It is said that the prophet recited poems of Ibn Rawaha while carrying earth (وَكَانَ كَثِيرًا) (الشَّعْرَ، فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهُوَ يَنْقُلُ مِنَ التُّرَابِ) meaning that:
 - a) It is allowed to recite poems while working
 - b) It is the sunnah of the prophet to recite poems as he did
 - c) It is the sunnah of the prophet to recite poems of another person like Ibn Rawaha
 - d) It is the sunnah of the Swahaabah to listen to poems
3. The question here is: was the prophet alone in the digging of the trench? No as it was done in Jama'ah / Majlis / gathering.
4. It is also said that the prophet would prolong his voice at the last words (يَمُدُّ صَوْتَهُ بِآخِرِهَا) meaning that:
 - a) It is read in a beautiful voice
 - b) It is the sunnah of the prophet to beautify one's voice while reciting poems

QUESTION:

IS IT THUS BID'AH OR HARAM TO RECITE POEMS WHILE WORKING IN JAMA'AH /
IN A MAJLIS / HALAQAH WHEN POEMS OF IBN RAWAHA WERE RECITED BY THE
PROPHET (ﷺ) HIMSELF ???

Fourteenth Reason: Majlis / Halaqah To Recite Qaswidah

Swahih al-Bukhari » Book of Merits of the Helpers in Madinah (Ansaar) » Hadith

كتاب مناقب الأنصار

Hazrat 'Aisha (رضي الله عنها):

Hazrat Abu Bakr (رضي الله عنه) married a woman from the tribe of Bani Kalb, called Um Bakr. When Abu Bakr (رضي الله عنه) migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of Quraish: "What is there kept in the well, The well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, The well of Badr, (The owners of) lady singers And friends of the honourable companions; who used to drink (wine) together, Um Bakr greets us With the greeting of peace, But can I find peace After my people have gone? The Apostle tells us that We shall live again, But what sort of life will owls and skulls live?

حَدَّثَنَا أَصْبَعُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَّقَهَا، فَتَزَوَّجَهَا ابْنُ عَمِّهَا، هَذَا الشَّاعِرُ الَّذِي قَالَ هَذِهِ الْقَصِيدَةُ، رَأَى كُفَّارَ قُرَيْشٍ وَمَاذَا بِالْقَلْبِ قَلْبٍ بَدْرٍ مِنَ الشَّيْزَى تُزَيْنُ بِالسِّنَامِ وَمَاذَا بِالْقَلْبِ قَلْبٍ بَدْرٍ مِنَ الْقَيْنَاتِ وَالشَّرْبِ الْكَرَامِ تُحْيِي بِالسَّلَامَةِ أُمُّ بَكْرٍ وَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ يُحَدِّثُنَا الرَّسُولُ بِأَنْ سَنَحْيَا وَكَيْفَ حَيَاةُ أَصْدَاءٍ وَهَامِ

Reference : Swahih al-Bukhari 3921

In-book reference : Book 63, Hadith 147

Points to be noted:

1. It is clear that there was other Swahaabah reciting Qaswidah as mentioned above (هَذَا)

(الشَّاعِرُ الَّذِي قَالَ هَذِهِ الْقَصِيدَةُ)

2. The word ‘Qaswidah’ (الْقَصِيدَة) has well been used here in that Hadith

Al-Adab Al-Mufrad » Book of Poetry » Hadith

كتاب الشعر

Hazrat 'A'isha (رضي الله عنها) said, "Poetry is both good and bad. Take the good and leave the bad. I have related some of the poetry of Ka'b ibn Malik. That included an ode of forty verses and some less than that."

حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، وَغَيْرُهُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: الشَّعْرُ مِنْهُ حَسَنٌ وَمِنْهُ قَبِيحٌ، خُذْ بِالْحَسَنِ وَدَعْ الْقَبِيحَ، وَلَقَدْ رَوَيْتُ مِنْ شِعْرِ كَعْبِ بْنِ مَالِكٍ أَشْعَارًا، مِنْهَا الْقَصِيدَةُ فِيهَا أَرْبَعُونَ بَيْتًا، وَدُونَ ذَلِكَ.

Reference : Al-Adab Al-Mufrad 866

In-book reference : Book 36, Hadith 11

Points to be noted:

1. It has been graded Swahih by Wahabi Guru Albani
2. It is said that Hazrat 'A'isha (رضي الله عنها) had related some of the poetry of Hazrat Ka'ab bin Malik (رضي الله عنه) (وَلَقَدْ رَوَيْتُ مِنْ شِعْرِ كَعْبِ بْنِ مَالِكٍ أَشْعَارًا) meaning that:
 - a) Hazrat 'A'isha (رضي الله عنها) also related and recited poetry
 - b) The word ‘Shi'r’ (شِعْر) has been used
 - c) It is the sunnah of Hazrat 'A'isha (رضي الله عنها) to recite poetry of Hazrat Ka'ab bin Malik (رضي الله عنه)
3. It is also said ‘That included an ode of forty verses and some less than that’ (مِنْهَا) (الْقَصِيدَةُ فِيهَا أَرْبَعُونَ بَيْتًا، وَدُونَ ذَلِكَ) meaning that:
 - a) Hazrat 'A'isha (رضي الله عنها) used to recite ode of 40 verses
 - b) Hazrat 'A'isha (رضي الله عنها) used to recite other odes of less than 40 verses

4. It is important here to note that the word Qaswidah (القَصِيدَةُ) has been used. This negates the concept of the denial of its existence by the Wahabi on the word
5. It must be noted that Hazrat Ka'ab bin Malik (رضي الله عنه) was a Swahaabiy who used to recite his Qaswidah openly.

QUESTION:

IS IT THUS BID'AH OR HARAM TO RECITE QASWIDAH IN JAMA'AH / IN A MAJLIS / HALAQAH WHEN HAZRAT 'AISHA (رضي الله عنها) DID IT HERSELF ???

Fifteenth Reason:

Majlis / Halaqah To Mention And To Teach The Advices And Warnings Of The Prophet (صلي الله عليه وسلم)

Jami` at-Tirmidhi » The Book on Zakat » Hadith

كتاب الزكاة عن رسول الله صلى الله عليه وسلم

Hazrat Abdur-Rahman bin Mas'ud bin Niyar (رضي الله عنه) said:

"Sahl bin Abi Hathmah (رضي الله عنه) came to a gathering of ours, and he narrated that the Messenger of Allah (صلي الله عليه وسلم) would say: "When you make an assessment, then take it and leave a third, if you do not leave a third, then leave a quarter."

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَسْعُودٍ بْنَ نِيَّارٍ، يَقُولُ جَاءَ سَهْلُ بْنُ أَبِي حَثْمَةَ إِلَى مَجْلِسِنَا فَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبْعَ " .

Reference : Jami` at-Tirmidhi 643

In-book reference : Book 7, Hadith 27

It relates to a gathering / Majlis of the Swahaabah (جاء سهل بن أبي حثمة إلى مجلسنا)

It is a Hasan Hadith graded by Darussalam

Sunan an-Nasa'i » The Book of Oaths and Vows » Hadith

كتاب الأيمان والنذور

Hazrat Yahya bin Abi Ishaq (رضي الله عنه) said:

"A man from Banu Ghifar told me, in the gathering of Salim bin 'Abdullah, Salim bin 'Abdullah said: 'I heard 'Abdullah -that is, Ibn 'Umar- say: "The Messenger of Allah (ﷺ) said: 'Allah forbids you to swear by your forefathers.'""

أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ، قَالَ حَدَّثَنَا ابْنُ عُثَيْمٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي رَجُلٌ، مِنْ بَنِي غِفَارٍ فِي مَجْلِسِ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ عَبْدَ اللَّهِ، - يَعْنِي ابْنَ عُمَرَ - وَهُوَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِآبَائِكُمْ " .

Reference : Sunan an-Nasa'i 3765

In-book reference : Book 35, Hadith 5

It relates to a gathering / Majlis of Salim bin 'Abdullah (حَدَّثَنِي رَجُلٌ مِنْ بَنِي غِفَارٍ فِي مَجْلِسِ) (سَالِمِ بْنِ عَبْدِ اللَّهِ)

It is a Swahih Hadith graded by Darussalam.

Jami` at-Tirmidhi » The Book on Salat (Prayer) » Hadith

كتاب الصلاة

Hazrat Huraith bin Qabisah (رضي الله عنه) narrated:

"I arrived in Al-Madinah and said: 'O Allah! Facilitate me to be in a righteous gathering.'" He said: "I sat with Abu Hurairah and said: 'Indeed I asked Allah to provide me with a righteous gathering. So narrate a hadith to me which you heard from Allah's Messenger (ﷺ) so that perhaps Allah would cause me to benefit from it.' He said: 'I heard Allah's Messenger (ﷺ) say: "Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: 'Look! Are there any voluntary (prayers) for my worshipper?' So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that."

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الْجَهْضِيُّ، حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ، حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنِي قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ حُرَيْثِ بْنِ قَبِيصَةَ، قَالَ قَدِمْتُ الْمَدِينَةَ فَقُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا . قَالَ فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ فَقُلْتُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي جَلِيسًا صَالِحًا فَحَدَّثَنِي

بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّوَجَلَّ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ " .

Reference : Jami` at-Tirmidhi 413

In-book reference : Book 2, Hadith 266

It relates to the du'a made by a Swahaabiy Hazrat Huraith bin Qabisah (رضي الله عنه) for a righteous gathering / Majlis (اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا) and (إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي جَلِيسًا) (صَالِحًا)

It is graded Swahih by Darussalam

Sunan an-Nasa'i » The Book of Forgetfulness (In Prayer) » Hadith

كتاب السهو

It was narrated that Hazrat Az-Zuhri (رضي الله عنه) said:

"I heard Abu Al-Ahwas saying to us in a gathering with Sa'eed Ibn Al-Musayyab when Ibn Al-Musayyab was sitting there, that he had heard Abu Dharr say: The Messenger of Allah (صلى الله عليه وسلم) said: "Allah continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him."

أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ أَبَا الْأَخْوَصِ، يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ وَابْنِ الْمُسَيَّبِ جَالِسٍ أَنَّهُ سَمِعَ أَبَا ذَرٍّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَزَالُ اللَّهُ عَزَّوَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ " .

Reference : Sunan an-Nasa'i 1195

In-book reference : Book 13, Hadith 17

It relates to in a gathering with Sa'eed Ibn Al-Musayyab (يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ)

It is a Hasan Hadith graded by Darussalam

QUESTION:

IS IT THUS BID'AH OR HARAM TO NARRATE AND TO TEACH THE ADVICES AND WARNINGS OF THE PROPHET (ﷺ) IN JAMA'AH / IN A MAJLIS / HALAQAH FROM WHAT HE (ﷺ) SAID IN HIS HADITH ???

Sixteenth Reason:

Majlis / Halaqah In Tears Out Of The Remembrance Of Our Prophet (ﷺ)

Swahih al-Bukhari » Book of Merits of the Helpers in Madinah (Ansaar) » Hadith

كتاب مناقب الأنصار

Hazrat Anas bin Malik (رضي الله عنه):

Hazrat Abu Bakr (رضي الله عنه) and Hazrat Al-'Abbas (رضي الله عنه) passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abu Bakr or Al-'Abbas) asked, "Why are you weeping?" They replied, "we remember the gathering of the Prophet (ﷺ) with us." So Abu Bakr went to the Prophet (ﷺ) and told him of that. The Prophet (ﷺ) came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى أَبُو عَلِيٍّ، حَدَّثَنَا شَاذَانُ، أَخُو عَبْدِانَ حَدَّثَنَا أَبِي، أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ. رَضِيَ اللَّهُ عَنْهُمَا. بِمَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ وَهُمْ يَبْكُونَ، فَقَالَ مَا يُبْكِيكُمْ قَالُوا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَّا. فَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِذَلِكَ. قَالَ. فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ. قَالَ. فَصَعِدَ الْمِنْبَرَ وَلَمْ يَصْعَدْهُ بَعْدَ ذَلِكَ الْيَوْمَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ "أَوْصِيَكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ كَرِّشِي وَعَيْبَتِي، وَقَدْ قَضَوْا الَّذِي عَلَيْهِمْ، وَبَقِيَ الَّذِي لَهُمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ".

Reference : Swahih al-Bukhari 3799

In-book reference : Book 63, Hadith 25

Points to be noted:

1. It is said that ‘Hazrat Abu Bakr (رضي الله عنه) and Hazrat Al-`Abbas (رضي الله عنه) passed by one of the gatherings of the Ansar’ (مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ . رَضِيَ اللَّهُ عَنْهُمَا . بِمَجْلِسٍ) (مِنْ مَجَالِسِ الْأَنْصَارِ meaning that:
 - a) The Swahaabah used to hold many gatherings / Majaalis
 - b) It is the sunnah of the Swahaabah to hold Majaalis / gatherings
2. What were they doing in the Majlis / Halaqah / gathering ? It is said that ‘they were weeping’ (وَهُمْ يَبْكُونَ)
3. The question is: why were they weeping? It is said that ‘We remember the gathering of the Prophet (صلى الله عليه وسلم) with us’ (ذَكَرْنَا مَجْلِسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَّا) meaning that:
 - a) It is allowed to make gathering / Majlis / Halaqah to remember the prophet (صلى الله عليه وسلم)
 - b) It is allowed to make gathering / Majlis / Halaqah to weep upon the remembrance of the prophet (صلى الله عليه وسلم)
 - c) It is the sunnah of the Swahaabah to weep in their gatherings / Majaalis
 - d) It is the sunnah of the Swahaabah to weep through the remembrance of the prophet (صلى الله عليه وسلم)
4. Were Hazrat Abu Bakr (رضي الله عنه), Hazrat `Abbas (رضي الله عنه) and the prophet (صلى الله عليه وسلم) angry with the deeds (weeping) of the Swahaabah? It is said that the prophet (صلى الله عليه وسلم) got on the mimbar and said ‘I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them’ (أَوْصِيَكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ كَرِّشِي وَعَيْبَتِي، وَقَدْ قَضَوْا الَّذِي عَلَيْهِمْ، وَبَقِيَ الَّذِي لَهُمْ،) (فَأَقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ). This means that:
 - a) The prophet (صلى الله عليه وسلم) was well pleased with them
 - b) The prophet (صلى الله عليه وسلم) didn't criticise them
 - c) But instead the prophet (صلى الله عليه وسلم) asked us to accept them

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO REMEMBER THE PROPHET (صلى الله عليه وسلم) AND TO WEEP FROM HIS REMEBRANCE AS THE SWAHAABAH (رضي الله عنهم) DID AND THE PROPHET (صلى الله عليه وسلم) APPROVED OF IT ???

Seventeenth Reason:
Majlis / Halaqah On Making Du'a And Tasbih By the Prophet (ﷺ)

Sunan Ibn Majah » Book of Etiquette » Hadith

كتاب الأدب

It was narrated that Hazrat Ibn 'Umar (رضي الله عنه) said:

"We used to count that the Messenger of Allah (ﷺ) said one hundred times in a gathering: 'Rabbighfirli wa tub 'alayya innaka Antat-Tawwabur-Rahim (O Allah forgive me and accept my repentance, for You are the Acceptor of repentance, the Forgiver).'"

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، وَالْمَحَارِبِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فِي الْمَجْلِسِ يَقُولُ " رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ " . مِائَةَ مَرَّةٍ .

Reference : Sunan Ibn Majah 3814

In-book reference : Book 33, Hadith 159

Other References:

Sunan Abi Dawud 1516 (Book 8, Hadith 101)

Jami` at-Tirmidhi 3434 (Book 48, Hadith 65)

Points to be noted:

1. It is a Swahih Hadith graded by both Darussalam and Albani
2. It is said that 'We used to count that the Messenger of Allah (ﷺ) said one hundred times in a gathering' (فِي الْمَجْلِسِ) (إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فِي الْمَجْلِسِ) meaning that:
 - a) It is a habit of the Swahaabah to examine the deeds of the prophet (ﷺ) by the words (كُنَّا لَنَعُدُّ)
 - b) It thus demonstrates that the prophet (ﷺ) used to do it for the Swahaabah used to watch him (ﷺ).
 - c) It also propounds that the prophet (ﷺ) used to hold times and often such gathering / Majlis.

3. The question is: what did the prophet (ﷺ) use to do? It is said that the prophet (ﷺ) recited 'O Allah forgive me and accept my repentance, for You are the Acceptor of repentance, the Forgiver' (رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ).
4. How many times did the prophet (ﷺ) read the verse? It is said '100 times' (مِائَةً مَرَّةً) meaning that:
- The prophet (ﷺ) made du'a through a gathering / Majlis
 - The prophet (ﷺ) made tasbihaat (as the verse was repeated 100 times) through a gathering / Majlis
 - It is the sunnah of the prophet (ﷺ) to make du'a and tasbihaat through gathering / Majlis.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO MAKE DU'A AND TASBIHAAT WHEN THE PROPHET (ﷺ) DID IT HIMSELF ???

Eighteenth Reason:

Majlis / Halaqah In A Tent To Advise Swahaabah On Aakhirah

Swahih al-Bukhari » Book of Oneness, Uniqueness of Allah (Tawheed) » Hadith

كتاب التوحيد

Hazrat Anas bin Malik (رضي الله عنه) said:

Allah's Messenger (ﷺ) sent for the Ansar and gathered them in a tent and said to them, "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي عَيِّي، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ " اصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ " .

Reference : Swahih al-Bukhari 7441

In-book reference : Book 97, Hadith 67

Other References Of Majlis under a tent:

Sahih Muslim 1059 f (Book 12, Hadith 178)

Sahih al-Bukhari 4337 (Book 64, Hadith 366)

Sahih Muslim 1059 a (Book 12, Hadith 173)
 Sahih Muslim 1059 f (Book 12, Hadith 178)
 Sahih al-Bukhari 3147 (Book 57, Hadith 55)
 Sahih al-Bukhari 4331 (Book 64, Hadith 360)

Points to be noted:

1. It is said that the Prophet (ﷺ) called for the Ansar and gathered them under a tent (أَنَّ (رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرْسِلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ meaning that:
 - a) It is the sunnah of the prophet (ﷺ) to call his Swahaabah for a meeting
 - b) It is the sunnah of the prophet (ﷺ) to gather his Swahaabah under a tent
 - c) It is thus allowed to call for people and to gather them under a tent
2. What did the prophet (ﷺ) do? It is said that he (ﷺ) said to his Ansar ‘Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank’ (اصْبِرُوا حَتَّى تَلْقُوا (اللَّهُ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ meaning that:
 - a) The prophet (ﷺ) advised his Swahaabah on patience
 - b) The prophet (ﷺ) advised his Swahaabah for the Day of Judgement
 - c) The prophet (ﷺ) advised his Swahaabah about their meetings with Allah and himself
 - d) The prophet (ﷺ) advised his Swahaabah on his (ﷺ) whereabouts in Aakhirah
 - e) The prophet (ﷺ) admonished the Swahaabah

QUESTION:

IS IT THUS BID’AH OR HARAM TO CALL FOR PEOPLE AND TO CONDUCT A MAJLIS / HALAQAH UNDER A TENT TO ADMONISH AND ADVISE THEM WHEN THE PROPHET (ﷺ) DID IT HIMSELF ???

**Nineteenth Reason:
 Majlis To Recomfort The Family Of the Deceased**

Sunan Ibn Majah » Chapters Regarding Funerals - » Hadith

كتاب الجنائز

Hazrat Jarir bin ‘Abdullah Al-Bajali (رضي الله عنه) said:

“We used to think that gathering with the family of the deceased and preparing food was a form of wailing.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، ح وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ أَبُو الْفَضْلِ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ كُنَّا نَرَى الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ مِنَ النَّيَاحَةِ .

Ibn Majah English reference : Vol. 1, Book 6, Hadith 1612

Arabic reference : Book 6, Hadith 1680

Points to be noted:

1. It is said that ‘We used to think that gathering with the family of the deceased and preparing food was a form of wailing’ (كُنَّا نَرَى الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ) meaning that:
 - a) The Swahaabah no more think in this way (as it is said that they used to think)
 - b) The Swahaabah used to conduct that sort of Majlis / gathering
 - c) The Swahaabah used to make Majlis gathering with the family of the deceased
 - d) The Swahaabah used to help in the preparation of food for the family of the deceased
 - e) Such gathering / Majlis is not part and form of wailing
2. This also means:
 - a) Gathering / Majlis with the family of a deceased is allowed
 - b) Gathering / Majlis in a house of anyone is allowed
 - c) Gathering / Majlis for preparing food for the family of the deceased is allowed
 - d) Gathering / Majlis of that form is sunnah of the Swahaabah.

QUESTION:

IS IT THUS BID’AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH WITH THE FAMILY OF A DECEASED AND PREPARING FOOD WHEN THE SWAHAABAH (رضي الله) DID IT ???
(عنهم)

Twentieth Reason: Majlis / Halaqah To Teach Islam On Every Thursday

Swahih al-Bukhari » Book of Knowledge » Hadith

كتاب العلم

Hazrat Abu Wail (رضي الله عنه):

Hazrat `Abdullah (رضي الله عنه) used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet (ﷺ) used to do with us, for fear of making us bored."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوِ دِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ. قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمَلِّكُمْ، وَإِنِّي أَتَخَوَّلُكُمْ بِأَمُوعِظَةٍ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا، مَخَافَةَ السَّامَةِ عَلَيْنَا.

Reference : Swahih al-Bukhari 70

In-book reference : Book 3, Hadith 12

Other References:

Swahih Muslim 2821 c (Book 52, Hadith 82)

Points to be noted:

1. It is said that 'Hazrat `Abdullah (رضي الله عنه) used to give a religious talk to the people on every Thursday' (كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ) meaning that:
 - a) It is allowed to choose a specific day to conduct a Majlis of 'ilm (knowledge)
 - b) It is the sunnah of the Swahaabah to attend Majlis of 'ilm on Thursday
 - c) It is the sunnah of the Swahaabah to teach through a Majlis on Thursday
2. It is said that 'just as the Prophet (ﷺ) used to do with us' (كََمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا) meaning that:
 - a) It is the sunnah of the prophet (ﷺ) to choose and to specify a day for such gathering
 - b) It is the sunnah of the Swahaabah to attend such Majaalis / gatherings of the prophet (ﷺ)

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ON A SPECIFIC DAY WHEN THE PROPHET (ﷺ) AND HIS SWAHAABAH (رضي الله عنهم) DID IT ???

Twenty-first Reason:

Majlis / Halaqah To Swear Allegiance To The Prophet (ﷺ) And The Swahaabah (رضي الله عنهم)

Swahih al-Bukhari » Book of Limits and Punishments set by Allah (Hudood) » Hadith

كتاب الحدود

Hazrat 'Ubada bin As-Samit (رضي الله عنه):

We were with the Prophet (ﷺ) in a gathering and he said, 'Swear allegiance to me that you will not worship anything besides Allah, Will not steal, and will not commit illegal sexual intercourse.' And then (the Prophet (ﷺ)) recited the whole Verse (i.e. 60:12). The Prophet (ﷺ) added, 'And whoever among you fulfils his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin, and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him.'

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ فَقَالَ " بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا، وَلَا تَزْنُوا " . وَقَرَأَ هَذِهِ آيَةَ كُلِّهَا " فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَتُهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا، فَسَتَرَهُ اللَّهُ عَلَيْهِ، إِنْ شَاءَ غُفِرَ لَهُ، وَإِنْ شَاءَ عَذِّبَهُ " .

Reference : Swahih al-Bukhari 6784

In-book reference : Book 86, Hadith 13

Other References:

Sunan an-Nasa'i 4210 (Book 39, Hadith 62)

Sunan an-Nasa'i 5002 (Book 47, Hadith 18)

Jami` at-Tirmidhi 1439 (Book 17, Hadith 22)

Points to be noted:

1. It is a Swahih Hadith graded by Wahabi Guru Albani and Wahabi Organisation Darussalam
2. It is said that 'We were with the Prophet (ﷺ) in a gathering' (كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) meaning there was a Majlis / Halaqah gathering. What was the aim of this gathering?

3. It is said that 'Swear allegiance to me that' (بَايَعُونِي عَلَى أَنْ) meaning to be loyal to Allah and His prophet (ﷺ). What did the prophet (ﷺ) want the Swahaabah to swear?
4. It is said to swear the following:
 - a) 'you will not worship anything besides Allah' (لَا تُشْرِكُوا بِاللَّهِ شَيْئًا)
 - b) 'Will not steal' (لَا تَسْرِقُوا)
 - c) 'will not commit illegal sexual intercourse' (لَا تَزْنُوا)

Swahih al-Bukhari » Book of Judgments (Ahkaam) » Hadith

كتاب الأحكام

Hazrat `Abdullah bin Dinar (رضي الله عنه):

I witnessed Ibn `Umar (رضي الله عنه) when the people gathered around `Abdul Malik. Ibn `Umar (رضي الله عنه) wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik, Chief of the believers according to Allah's Laws and the Traditions of His Apostle as much as I can; and my sons too, give the same pledge.'

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلَى عَبْدِ الْمَلِكِ. قَالَ. كَتَبَ إِلَيَّ أَقْرُبُ السَّمْعِ وَالطَّاعَةِ لِعَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ مَا اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقْرَأُوا بِمِثْلِ ذَلِكَ.

Reference : Swahih al-Bukhari 7203

In-book reference : Book 93, Hadith 63

Other References:

Sahih al-Bukhari 7205 (Book 93, Hadith 65)

Sahih al-Bukhari 7272 (Book 96, Hadith 5)

Al-Adab Al-Mufrad 1119 (Book 45, Hadith 3)

Al Muwatta Book 55, Hadith 3 (Book 55, Hadith 1813)

Points to be noted:

1. It is a Swahih Hadith graded by Wahabi Guru Albani
2. It is said that the Swahaabiy **Hazrat `Abdullah bin Dinar** (رضي الله عنه) said that 'I witnessed Ibn `Umar when the people gathered around `Abdul Malik. Ibn `Umar wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik,

Chief of the believers' (كَتَبَ) قَالَ . الْمَلِكِ . قَالَ . كَتَبَ) meaning that:

- a) There was a Majlis / Halaqah
- b) It was meant to swear allegiance to another person, 'Abdul Malik.

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH TO SWAER ALLEGIANCE AND TO PROMISE TO LIVE ACCORDING TO SHARI'AH WHEN THE PROPHET (ﷺ) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Twenty-second Reason:

Majlis / Halaqah To Teach Islam To Women On A Specific Day And At A Specific Place

Swahih al-Bukhari » Book of Holding Fast to the Qur'an and Sunnah » Hadith

كتاب الاعتصام بالكتاب والسنة

Hazrat Abu Sa'id (رضي الله عنه):

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger (ﷺ) said, "Gather on such-and-such a day at such and- such a place." They gathered and Allah's Messenger (ﷺ) came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger (ﷺ)! If she lost two children?" She repeated her question twice, whereupon the Prophet (ﷺ) said, "Even two, even two, even two!"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ، ذَكَوَانَ عَنْ أَبِي سَعِيدٍ، جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ، يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. فَقَالَ "اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا". فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ "مَا مِنْكُمْ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ". فَقَالَتْ امْرَأَةٌ مِنْهُنَّ يَا رَسُولَ اللَّهِ اثْنَيْنِ قَالَ فَأَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ "وَاثْنَيْنِ وَاثْنَيْنِ

Reference : Swahih al-Bukhari 7310

In-book reference : Book 96, Hadith 41

Other References:

Sahih Muslim 2633 (Book 45, Hadith 196)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith
2. It is said that a woman asked the prophet (ﷺ) ‘so please devote to us from your time, a day on which we may come to you so that you may teach us of what Allah has taught you’ (فَاجْعَلْ لَنَا مِنْ نَفْسِكَ، يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ) meaning that:
 - a) It is allowed to ask for a day for a Majlis for women
 - b) It is the sunnah of the women of the Swahaabah to ask for a specific day for Majlis
3. It is said that the prophet (ﷺ) told her (and the women) to ‘Gather on such-and-such a day at such and- such a place’ (اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَ كَذَا فِي مَكَانٍ كَذَا وَ كَذَا) meaning that:
 - a) It is an advice and sunnah of the prophet (ﷺ) to conduct a Majlis on a specific day for women
 - b) It is an advice and sunnah of the prophet (ﷺ) to conduct a Majlis at a specific chosen place
 - c) Thus it is allowed to assign a day and place for a Majlis for women also

QUESTION:

IS IT THUS BID’AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH ON A SPECIFIC CHOSEN DAY AND AT A SPECIFIC CHOSEN PLACE FOR WOMEN WHEN THE PROPHET (ﷺ) DID IT ???

Twenty-third Reason:
Majlis / Halaqah Where Women Were Invited For Du'a

Swahih al-Bukhari » Book of Prayers (Salat) » Hadith

كتاب الصلاة

Hazrat Um `Atiya (رضي الله عنها):

We were ordered to bring out our menstruating women and veiled women on the day of the 2 'ids, then we attend the gathering of the Muslims and their invocation summon. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Messenger (ﷺ) ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ
أُمِّرْنَا أَنْ نُخْرَجَ، الْحَيْضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ، فَيَشْهَدَنَّ جَمَاعَةَ الْمُسْلِمِينَ وَدَعَوَتَهُمْ،
وَيَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ. قَالَتْ امْرَأَةٌ يَا رَسُولَ اللَّهِ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ. قَالَ
لِتُلْبِسَهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا."

Reference : Swahih al-Bukhari 351

In-book reference : Book 8, Hadith 3

Other References:

Swahih al-Bukhari 980 (Book 13, Hadith 29)

Swahih al-Bukhari 981 (Book 13, Hadith 30)

Swahih al-Bukhari 324 (Book 6, Hadith 29)

Swahih al-Bukhari 1652 (Book 25, Hadith 133)

Points to be noted:

1. It is said that 'We were ordered to bring out our menstruating women and veiled women on the day of the 2 'id, then we attend the gathering of the Muslims and their invocation summon' (أُمِّرْنَا أَنْ نُخْرَجَ، الْحَيْضَ يَوْمَ الْعِيدَيْنِ وَ ذَوَاتِ الْخُدُورِ، فَيَشْهَدَنَّ جَمَاعَةَ الْمُسْلِمِينَ وَ دَعَوَتَهُمْ) meaning that:

- a) It is an order from the prophet (ﷺ) to gather women in Majlis
- b) It is allowed for non- menstruating women to attend Majlis
- c) It is allowed for menstruating women to attend Majlis

- d) It is sunnah for women to attend Majlis and to learn from therein
2. In Swahih al-Bukhari 324 (Book 6, Hadith 29), it is said (وَ لَيْشْهَدَنَّ الْخَيْرَ وَ دَعْوَةَ) (المؤمنين) where (الخير) has been mentioned meaning 'any good deed' women can attend.

QUESTION:

IS IT THUS BID'AH OR HARAM TO INVITE WOMEN TO JOIN A MAJLIS / HALAQAH FOR ANY GOOD DEED OR INVOCATION OR SUMMON WHEN THE PROPHET (ﷺ) DID IT ???

Twenty-fourth Reason:

Majlis / Halaqah Where The Prophet (ﷺ) Was Invited For Lunch

Swahih al-Bukhari » Book of Fighting for the Cause of Allah (Jihad) » Hadith

كتاب الجهاد والسير

Hazrat Jabir bin `Abdullah (رضي الله عنه):

I said, "O Allah's Messenger (ﷺ)! We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet (ﷺ) said in a loud voice, "O the people of the Trench! Jabir had prepared "Sur" so come along."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحْنْتُ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا، فَحَيَّ هَلَا بِكُمْ."

Reference : Swahih al-Bukhari 3070

In-book reference : Book 56, Hadith 276

Other References:

Swahih Muslim 2039 (Book 36, Hadith 189)

Swahih al-Bukhari 4102 (Book 64, Hadith 146)

Points to be noted:

1. It is a Muttafaq 'Alaih hadith.

2. It is said that it was during the time of the Battle of Khandaq.
3. It is said that ‘We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons’ (ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحْنْتُ صَاعًا مِنْ) (شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ meaning that:
 - a) Hazrat Jabir bin `Abdullah (رضي الله عنه) invited the prophet to a lunch
 - b) Hazrat Jabir bin `Abdullah (رضي الله عنه) asked the prophet to invite some of his friends
 - c) A Majlis / Halaqah / gathering was being conducted for a lunch
4. It is also said that ‘O the people of the Trench! Jabir had prepared "Sur" so come along’ (يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا، فَحَيَّ هَلَا بِكُمْ) meaning that:
 - a) It is sunnah to invite people for a lunch
 - b) It is sunnah to invite those we know and those we don't know.
 - c) It is thus allowed to make a lunch and then invite people to eat from it

QUESTION:

IS IT THUS BID'AH OR HARAM TO INVITE PEOPLE, WE KNOW AND WE DON'T KNOW TO JOIN A MAJLIS / HALAQAH FOR LUNCH WHEN THE PROPHET (ﷺ) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Twenty-fifth Reason:

Majlis / Halaqah To Eat Together And To Mention The Name Of Allah Upon It

Sunan Ibn Majah » Chapters on Food » Hadith

كتاب الأُطعمة

Hazrat Wahshiy bin Harb bin Wahshiy bin Harb (رضي الله عنه) narrated from his father, from his grandfather Wahshiy, that they said:

“O Messenger of Allah, we eat and do not feel full.” He said: “Perhaps you eat separately?” They said: “Yes.” He said: “Gather to eat together, and mention the Name of Allah over it, then it will be blessed for you.”

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَدَاوُدُ بْنُ رُشَيْدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا وَحْشِيُّ بْنُ حَرْبٍ بْنِ وَحْشِيِّ بْنِ حَرْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، وَحْشِيِّ، أَنَّهُمْ قَالُوا يَا رَسُولَ

اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْبَعُ . قَالَ " فَلَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ " . قَالُوا نَعَمْ . قَالَ " فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ فِيهِ " .

English reference : Vol. 1, Book 29, Hadith 3286

Arabic reference : Book 29, Hadith 3411

Other References:

Sunan Abi Dawud 3764 (Book 28, Hadith 29)

Points to be noted:

1. It is declared Hasan by Wahabi Guru Albani
2. It is said that 'Gather to eat together, and mention the Name of Allah over it, then it will be blessed for you' (فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ فِيهِ) meaning that:
 - a) It is an order from the prophet to conduct a Majlis / Halaqah to eat
 - b) It is an order from the prophet to conduct a Majlis / Halaqah and to mention the name of Allah on the food
 - c) It is a Sunnah of the prophet and the Swahaabah to conduct a Majlis / Halaqah to eat and to praise Allah

QUESTION:

IS IT THUS BID'AH OR HARAM TO CONDUCT A MAJLIS / HALAQAH FOR BREAKFAST, LUNCH OR DINNER, TO EAT TOGETHER AND TO INVOKE THE NAME OF ALLAH ON THE FOOD WHEN THE PROPHET (ﷺ) AND THE SWAHAABAH (رضي الله عنهم) DID IT ???

Twenty-sixth Reason:

Majlis / Halaqah Where The Names Of Allah And His Prophet Are Not Mentioned

Al-Adab Al-Mufrad » Greetings » Hadith

كتاب السلام

Hazrat Mu'awiya ibn Qurra (رضي الله عنه) said, "My father told me, 'If you sit in a gathering expecting good to come from, but then something occurs which makes you leave, say, 'Peace be upon you,' and you will share in any good that they obtain in that gathering. There are no people who sit in a gathering and then split up without Allah having been mentioned, but that it is as if they were leaving the corpse of a donkey.'"

حَدَّثَنَا مَطْرُبُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا بِسْطَامٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ قَالَ: قَالَ لِي أَبِي: يَا بُنَيَّ، إِنْ كُنْتَ فِي مَجْلِسٍ تَرْجُو خَيْرَهُ، فَعَجَلْتَ بِكَ حَاجَةً فَقُلْ: سَلَامٌ عَلَيْكُمْ، فَإِنَّكَ تَشْرِكُهُمْ فِيمَا أَصَابُوا فِي ذَلِكَ الْمَجْلِسِ، وَمَا مِنْ قَوْمٍ يَجْلِسُونَ مَجْلِسًا فَيَتَفَرَّقُونَ عَنْهُ لَمْ يُذَكِّرِ اللَّهَ، إِلَّا كَانَتْ تَفَرَّقُوا عَنْ حَيْفَةِ حِمَارٍ.

English reference : Book 42, Hadith 1009

Arabic reference : Book 1, Hadith 1009

Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Hazrat Abu Hurairah (رضي الله عنه) **narrated that:**

The Prophet (صلي الله عليه وسلم) said: "No group gather in a sitting in which they do not remember Allah, nor sent Salat upon their Prophet (صلي الله عليه وسلم), except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحٍ، مَوْلَى التَّوَّامَةِ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعْنَى قَوْلِهِ تِرَةٌ يَغْنِي حَسْرَةً وَنَدَامَةً . وَقَالَ بَعْضُ أَهْلِ الْمَعْرِفَةِ بِالْعَرَبِيَّةِ: التَّرَةُ هُوَ الثَّأْرُ.

Reference : Jami` at-Tirmidhi 3380

In-book reference : Book 48, Hadith 11

Points to be noted:

1. Both are Swahih Hadith graded by Wahabi Guru Albani and Wahabi Organisation Darussalam

2. In the first hadith it is said that ‘There are no people who sit in a gathering and then split up without Allah having been mentioned, but that it is as if they were leaving the corpse of a donkey’ (وَمَا مِنْ قَوْمٍ يَجْلِسُونَ مَجْلِسًا فَيَتَفَرَّقُونَ عَنْهُ لَمْ يُذَكِّرِ اللَّهَ، إِلَّا كَأَنَّمَا تَفَرَّقُوا عَنْ جِيفَةِ حِمَارٍ)
3. In the second hadith it is said that ‘No group gather in a sitting in which they do not remember Allah, nor send Salat upon their Prophet (صلي الله عليه وسلم), except it will be a source of remorse for them’ (مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى (نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ).
4. This means that it is essential to mention the name of Allah and to send Darood Shareef upon the prophet (صلي الله عليه وسلم) in a gathering / Majlis / Halaqah

QUESTION:

IS IT THUS BID'AH OR HARAM TO MAKE THE DHIKR OF ALLAH AND TO SEND DAROOD SHAREEF UPON THE PROPHET IN A MAJLIS / HALAQAH WHEN THE PROPHET (صلي الله عليه وسلم) WARNED THOSE WHO RESTRAIN FROM ACTING AS SUCH ???

Majlis / Halaqah Is Meant To Be Joined

Swahih al-Bukhari » Book of Knowledge » Hadith

كتاب العلم

Hazrat Abu Waqid Al-Laithi (رضي الله عنه):

While Allah's Messenger (صلي الله عليه وسلم) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (صلي الله عليه وسلم) and the third one went away. The two persons kept on standing before Allah's Messenger (صلي الله عليه وسلم) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (صلي الله عليه وسلم) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً

فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ عَنِ التَّفَرُّقِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ " .

Reference : Swahih al-Bukhari 66

In-book reference : Book 3, Hadith 8

Other References:

Swahih al-Bukhari 474 (Book 8, Hadith 122)

Points to be noted:

1. It is said that ‘While Allah's Messenger (ﷺ) was sitting in the mosque with some people’ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ) meaning a Majlis / Halaqah with the Swahaabah / people
2. It is also said that ‘three men came. Two of them came in front of Allah's Messenger (ﷺ) and the third one went away’ (إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ (ﷺ) and the third one went away) (ﷺ). What did that mean?
3. The prophet (ﷺ) detailed the action and meaning of the 3 persons as follows:
 - a) ‘One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him,’ (أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ) (ﷺ)
 - b) ‘the second felt shy from Allah, so Allah sheltered Him in His mercy’ (أَمَّا الْآخَرُ) (ﷺ) (فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ)
 - c) ‘while the third turned his face from Allah and went away, so Allah turned His face from him likewise’ (أَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ) (ﷺ)
4. This means that it is important **not** to leave a Majlis / Halaqah

QUESTION:

IS IT THUS BID’AH OR HARAM TO ENCOURAGE PEOPLE TO JOIN IN A MAJLIS / HALAQAH WHEN THE PROPHET (ﷺ) TOLD US ABOUT THE CONSEQUENCE OF LEAVING SUCH MAJLIS / HALAQAH ???

Consequence Of Leaving A Majlis / Halaqah Without Making The Dhikr Of Allah

Sunan Abi Dawud » Book of General Behavior (Kitab Al-Adab) » Hadith

كتاب الأدب

Hazrat Abu Hurayrah (رضي الله عنه):

The Prophet (ﷺ) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief to them.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ .

Reference : Sunan Abi Dawud 4855

In-book reference : Book 43, Hadith 83

Points to be noted:

1. It has been classified Swahih by Wahabi Guru Albani
2. It is said that 'People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse (decayed body), and it will be a cause of grief to them' (مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا) (عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ) meaning that:
 - a) Those who avoid a Majlis / Halaqah where there is Dhikr ullaah, then they are like the corpse of an ass
 - b) These people will be hit by grief and sorrow.
 - c) Leaving the Dhikr of Allah renders a person body to have a bad odour like a decayed body of an ass.

QUESTION:

IS IT THUS BID'AH OR HARAM TO MAKE THE DHIKR OF ALLAH IN A MAJLIS / HALAQAH WHEN THE PROPHET (ﷺ) TOLD US ABOUT THE CONSEQUENCE OF LEAVING SUCH MAJLIS / HALAQAH ???

Conclusion

The concept of Majlis / Halaqah gathering has been in existence since long in the history of Islam. Through the above elaboration of so many different instances of how Majlis was conducted through so many traditions from the prophet (ﷺ) it can be well said and proven that (among others):

1. Majlis / Halaqah can be called as a means of Da'wah
2. Majlis / Halaqah can be conducted in the open field, in the desert, at the foot of a mount.
3. Majlis / Halaqah can be conducted in the mosque, in a tent, in the house of anyone, at the Ka'bah.
4. Majlis / Halaqah can be conducted on specific days
5. Majlis / Halaqah can be conducted for both men and women (both menstruating and non-menstruating women)
6. Majlis / Halaqah can be conducted to praise Allah, to praise the prophet (ﷺ).
7. Majlis / Halaqah can be conducted to spread the religion of Islam, to do good deeds.
8. Majlis / Halaqah can be conducted to remember the words / traditions of the prophet (ﷺ)
9. Majlis / Halaqah can be conducted to remember people of the good tidings and warnings of Allah and the prophet (ﷺ)
10. Majlis / Halaqah can be conducted to read / recite poems for the prophet (ﷺ), to recite poems of other people.
11. Majlis / Halaqah can be conducted for a lunch
12. Majlis / Halaqah can be conducted to make du'a

Gathering in a Majlis / Halaqah with the view to engage oneself in any halal and permissible act in the Deen of Allah is a praiseworthy deed for each Muslim.

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad (s.a.w) know best. (اللَّهُ وَرَسُولُهُ أَعْلَمُ)

3 Muharram 1436 / 27 October 2015